Battering Rams AGAINST ROME;

OR,

The BATTEL of *JOHN*, the Follower of the LAMB, Fought with the *POPE* and his *Prieſts*, whilſt he was a Priſoner in the *Inquiſition-Priſon* of *ROME*.

ALSO,

A Certain *REMONSTRANCE* of *Righteous Reaſon*, written in *Rome*-Priſon of Mad-men, unto all *Rome's* Rulers.

Together with a *POST-SCRIPT*, to all tender-hearted *Roman Catholicks*.

London, Printed for *Robert Wilſon*, at the ſign of the *Black-Spread-Eagle* and *Wind-mil*, in *Martins Le Grand*, 1661.

BIBLIOTHECA
LAMBETHANA

X H1763. P3

To the tender, moderate, Roman-Catholick Reader.

Friend,

THe following Writings, being ſuch as have been diſpenſed in the City of *Rome*, unto which Anſwers were expected by me, from them, whom it chiefly concerned; but not receiving any (unto any of my Queries propounded to *Pope*, *Prieſts*, &c. in *Rome*) even unto this day; and being now returned unto this Land of *England*, may expect ſomething of Anſwer from thee unto the ſaid *Interrogations*, which are of general concernment unto all *Roman Catholicks*; or elſe, I may conclude that Truth is in no wiſe on your ſide, but abſolutely and undeniably againſt

you, which I therefore leave unto thy conſideration: and if [from that which followeth] thou ſhalt be perſwaded of the Truth which is held forth therein, confeſſing it in ſingleneſſe and ſimplicity of heart and mind; if afterwards thou deſireſt to be further ſatisfied touching *any* thing of our *Doctrine* or *Practices*, ask it in the *Spirit* of *Moderation* either by *Word* or *Writing* of me, and according to the Light of the Knowledge of GOD given unto me, I may *meekly anſwer thee* in the *tenderneſſe* of my Soul; Who am a real, faithful and true lover of all Souls,

Called,

John Perrott.

To the READER.

Reader,

I *Have found it expedient, for the ſatisfaction of many* tender Deſirers, *to intimate theſe few preceding Words to the following Tract; ſhewing the* certainty *of the* thing *which many have enquired after; yet not as if the relation thereof were able to enduce any Souls to* believe *in the True GOD, foraſmuch as Chriſt ſaid,* If they will not believe *Moſes* and the *Prophets,* neither would they believe if one ſhould come from the dead. *Yet every Work of the Lord God to me is of exceeding weight, eſpecially ſuch, wherein the life and ſafety of my outward man was very much concerned, in the time of my Pilgrimage in Forreign Parts and Countries.*

In brief, I give this Relation (*to wit*)

When I was in Legorn *in my Travel onwards to* Turky, *on a certain night an* Angel *of the* LORD awakened *me out of my ſleep, ſaying,* Ariſe and go to the Window: *the which I did in very much* dread *and* trembling; *where ſtanding, I ſuddenly heard certain* Engliſh-men *in another Room at a Neighbour's houſe, wickedly* conſpiring *my hurt: but bleſſed be God (who ſent his Meſſenger to warn me) by the Power of his own Life* delivered *and* ſaved *me, from the Evil of the ſaid Conſpiracy.*

Moreover, In Greece *I met with divers* difficulties, *being in my Pilgrimage led through many* Tryals *and* Tentations, *by being brought before* Rulers *and* Magiſtrates, *and ſometimes deſtitute of any thing to purchaſe* natural food: *yet ſtill the preſence of the Lord was with me both by Sea and Land, and in the* greateſt ſtraits *he alwayes appeared in the* greateſt power of Love,

caring

caring and providing for me, even beyond all that my heart could ever think; which things to mention at large, would fill up much Paper: And therefore in this compendious Preface may only hint one paſſage more, of the powerful Arm of God, battelling for mine Innocent Soul in a Righteous Cauſe; which the Romans *were well informed of before I arrived at* Rome, *and that by divers hands from* Venice, *by which they might at leaſt-wiſe underſtand, That God was my God, and that I was his faithfull Servant in the Work that he had called me unto.*

It came to paſs in proceed of my Pilgrimage, *as I was returning by Sea from* Smyrna *to* Venice, *that upon the way near unto* Corfu, *the Sea-men and Captain of the Ship took a wrongful occaſion of Anger and Wrath againſt me, at which time I offered my ſelf in much meekneſſe and moderation to reaſon the matter with the ſaid* Commander *of the*

Ship; but in brief, he threatned to caſt me on ſhore on a certain barren Iſland, *on which there was* no Inhabitant; *who when he ſaw that I was in that* contented (*being wholly offered unto God in all place and time*) *deſiſted that* Attempt; *but forthwith bound himſelf under an* Oath *and* Curſe, *that when I came to* Venice *he would have me* burnt to death *by* fire; *To whom I replyed, ſaying,* I fear not man, whoſe breath is in his noſtrils, but the God of life, who was my Leader in all that he had called me unto: *This being at evening, ſuddenly after theſe* paſſages *there was a* ceſſation *of many of his* words *of* bitterneſs, *though ſome there were that grinned their teeth upon me, and could even have found in their hearts to have bitten off my fleſh from my bones; which kindled the* Anger *of the* LORD GOD Almighty *againſt them; for all that Night his* ſore Indignation *and* Vengeance *did burn as a* flame *in his* boſom;

boſom; *ſo that it came to paſs, at the* dawning *of the* next day, *that he caſt down* a ball of Fire *betwixt the* Decks, *amongſt* divers Paſſengers, *which brake as into the* roaring *of a* Cannon *amongſt them, and* ſlew two perſons, *and wounded* one more; *and beſides that, the Lord cauſed* Fire *to* Rain down *from* Heaven *in* coals *upon them, which* burned ſome *in their bodies, others it* ſmote *and* wounded, *and others it* ſlew *in the Ship. And this is the* Account *of the* ſlain, *viz. An* Engliſh-man *the Gunner, a* Dutchman *the Carpenter, and an* Italian *a Marriner, an* Armenian *Merchant, and a* Turk *a Servant; which were* five *of* five ſeveral Nations; *and* five *others* wounded, *which the Lord God Almighty gave as* Examples *of his* Wrath, *that the reſt that lived might* fear *his* dreadful *and* terrible Name. *Moreover, the ſaid* coals *of* Fire *burned many holes through* their Sails, *and*

ſplit

ſplit *their* Main-Top-Maſt *in the* Put-tox, *and then grievous was the cry of all Fleſh amongſt them: And from thence their perverſe Spirits were much more moderated, to hear me in cauſes of Equity and Truth.*

Many things more I might mention, of the wonderful Works of my God, whom my ſimple ſoul ſerves, even in the integrity and uprightneſs of my whole Heart. But in theſe things I ceaſe at this inſtant, having hinted ſome things of other Paſſages in other Writings, and therefore at the preſent do draw to the putting in order the following Writings, which were diſpenſed by me in the Inquiſition-Priſon at Rome.

J. P.

John Perrot.

an Epiſtle general to the Romans.

GOD, who at ſundry times, and in divers manners, in the dayes of old, ſpake by the mouth of his *holy Prophets*, hath *now* in theſe latter dayes ſpoken unto us by the Revelation of *his Son*, the *LORD* from *Heaven*; who in the fulneſs of the diſpenſation of time, came a *Light* into the world to be the *manifeſt Salvation* of *GOD* unto the ends of the Earth; as was ſpoken by the Word unto *Iſaiah* his Prophet, in whoſe face *expreſly* we have the *Revelation* of the *Father*, in whom we behold the *Glory* of the *Son*, as the *Glory* of the only *begotton* of *GOD*, full of *Power* and *Wiſdom*; hereby knowing what we *Worſhip*, whom the whole world *alienated* from the *Power*, *Life*, *Wiſdom*, and *Holineſs* of *GOD*, do ignorantly *Worſhip* in the imaginations of their own hearts, which before the Lord are only *evil* continually; **Him** therefore declare I unto you, *GOD*, the *Eternal* (and unto every mortal) *Inviſible*, and

In-

Incomprehensible Spirit, who is not likened unto the *Creation*, which by the *Power* of his *Eternal Word* was made to *glorifie* his Name, by the *Spirit*; sheweth, *That he dwelleth not in Temples made with hands, neither is he worshipped by the Works of mens hands, as if he needed any thing*; who from the *beginning* determined the *times* appointed, and made *all mankind* of one *mould*, and gave unto them *Life*, and *Breath*, and added thereunto of the *Grace* of his *Mercy*, a measure of the *Divine Nature*, if haply that thereby they might *seek* and *feel* after him, the *LORD* their *Creator*: But *Man*, whom the *LORD* made little lower than the *Angels*, and gave him the *fulness* of the *Earth* to *possess*, rebelled at all times against his *GOD*; he departed from the *beginning*, from the *living Way*, and made *Invention* the joy of his *Heart*, and made his *Inventions* a fence against *God*, and his *Imaginations* a Bullwark of *defence*; and in all *Ages* and *Generations*, though the *LORD* visited with *Judgements*, *Destruction*, *Mercies*, and wonderful *Deliverances*, and sent his *Servants* the *Prophets*, arising up *early*, and lying *down late*, with Precept upon Pre-

cept,

cept, and Line upon Line, ſpeaking as *afar off*, by Signes, and Figures, and Parables; and as *at hand*, by Judgement and Mercy: And always ſhewed how that he *is* GOD, and altogether *unlimited*, neither bound unto *Words*, nor *Wonders*, nor limited in *Sea* or in *Land*; but ſtill *Man* made *marks* for *GOD*, and ſet *bounds* for the *Arm* of *his Power*, who in no wiſe is *meaſured* as the *waters* in the *Wells*, nor *contained* as the *Rivers* with the *banks*, who was not *conceived* as the *Seed* of *Man*, nor *born* as the *Babe* of the *Womb*; who is not *comprehended* as the *graſs* with the *ground*, nor as the wide ſwelling *Seas* with the *ſands* of the *ſhores*; who is not *known* as he *knoweth* all fowls, and calleth the *Stars* by *name*; who is not *meaſured* as the *Earth* with the *Moon*, nor as the *Heavens* with the courſe of the *Sun*; and therefore *Man* alwayes *loſt* the knowledge of the eternal *Power* of the *God-head*, and ſtill ſettled in his *own will*, which at firſt *rebelled* againſt *GOD*, and in the ſame *Will* made *Laws*, and *Statutes*, and *Ordinances* for *Government*, for *Worſhip*, and for *puniſhment*; though even from the dayes of the firſt man *Adam*, unto this *day*, the hand of the

the *LORD GOD* was turned againſt that work, as witneſs the *preaching* of the *Spirit* of *Abel*, *Enoch*, and *Noah*, *he who hath an ear let him hear*; witneſs alſo *Abraham*, *Iſaac*, and *Jacob*, among the *Heathen*, and *Moſes* among the *Egyptians*; yea, witneſs the Spirit of *Moſes* among *Iſrael*, by *Preaching*, by *Power*, by *Judgement* and *Deliverance*. What may I more ſay? They would build a *Tower* to reach unto Heaven, and *Arks*, and *Cities*, and *Tabernacles*, and *Temple*; And all for *GOD* to be *conſtrained* in their *Works*, and when they had *Commandments* and *Sacrifices*, as appointed by the *Word* of the *LORD*, the Spirit ſheweth, when in all theſe things, they would have *forced* the **Reſt** of *GOD*, the *LORD* aroſe alwayes *againſt them*, and ſent his *Servants* the *Prophets* to cry againſt thoſe *things*, with the ſame *Word* which commanded *them*, whom they did *beat*, *impriſon*, *wound* and *torture*, yea, and put to *death*. And thus it alwayes was, *He that was born after the fleſh, perſecuted him that was born after the Spirit, even as it is now; and in like manner, it hath been from the dayes of* Abel, *until the* Heir *came, and him they ſhamefully ſlew to poſſeſs the Vineyard.*

More-

Moreover, of *his dayes* I may alſo ſpeak, even in the dayes of the *LORD CHRIST*, when he was *transfigured* before his *Diſciples*, at the glorious appearance of *Moſes*, *Eliah*, and the *LORD*, the Diſciples would build them *Tabernacles*; but *mercy* appeared unto them in a *Rebuke*, and they were inſtructed in the *Way* of *GOD*; but yet (and notwithſtanding alſo, that *Paul* the *Apoſtle* taught a preſſing on from one *degree* of Faith unto *another*, until all ſhould be *perfected* unto the fulneſs of the meaſure, of a compleat ſtature, ſhewing alſo in the *Reſurrection*, [who himſelf was *riſen* with *Chriſt*] the diverſities of the meaſures of the Glories which were revealed, and every meaſure as gathered into God in his fulneſs, were reſpectively full, ſhewing it by the figure of the Glories, of the Lights, of the *Sun*, *Moon* and *Stars*; and wrote to the *Church*, how that he was caught up into the *third Heaven*, and ſaw things which were *unlawful* to be *uttered*. And *John*, in the *LORD'S Day*, [in the *Revelation* of the Lord from Heaven] ſaw the *great things* of *GOD*, yet ſaid the Angel unto him, *Come up hither*: I ſay, notwithſtanding *all this*,

this, the doctrine of *GOD*, that he might be known to be *GOD*, and not in any wiſe to be limited) *Man* in his *wilfulneſs* and *preſumption* unto this day, hath ſet *marks* againſt him, and made *meaſures* of words in their *Wills*, as Cords of *reſtraint* to bind him; yea, the *Heavens* and the *Earth*, and the depth of the *Seas*, and all the *increaſe* of the *Plant* of the *field*, and her ſeeding Seed, the *Sun*, *Moon* and *Stars*, the *Clouds*, the *Winds*, the *Hail*, and the *Rain-bow* of *GOD*, ſhall witneſs againſt the *Nations* of the world in this *matter*; They *limit* not *God* in their pleaſure; but do *bow* in ſubjection to his *Will*: but the *Nations* of the *Earth*, in the *crookedneſs* of their hearts, have made *walls* againſt the paſſage of *GOD*.

O Man, lift up thine head, and *look*, and *behold*, how the People and Inhabitants of the Earth do *limit* the *LORD* to their *luſts*: O open thine *Eye*, and *ſee* how they make *GOD* as a *Tranſgreſſor* in the Earth, even as the *Cattle* of a *Stranger*, which have fed in the fields of their *Paſture*, and as the *hand* of a *Thief* and *Robber*, which hath ſtolen the *labour* of another. Look thorow the Earth among the

Na-

Nations thereof, and thou mayeſt read all their *Profeſſions* as *Priſons*; for the *Reign* of of *GOD* in the *Conſcience* is limited by the *forms* of their Words; and one *cryeth* **Here**, and another *ſaith* **There**; and another *ſaith theſe are* **the Laws** *and the* **Precepts**, *and he that will not* Reſt *in this, he is out of the* Way *of GOD, and he that ſpeaks againſt* our Law, *and the Manners of* our Worſhip, *he muſt bear the puniſhment thereof.* Concerning all which, if the *Conſcience* of GOD ſhould demand, Are your Words GOD? or, Are your *Cuſtoms* the *Arm* of GOD? yea, I ſay, if that *Conſcience* in whom *GOD liveth* and *reigneth*, ſhould ask of them all, Are your *Words*, or *Cuſtoms*, or *Forms* of Worſhip, the *immediate* Commandment of the *LORD GOD* from Heaven, which ſhall endure for ever? not *one* of a *thouſand* either *could*, or *would* give a ready *Anſwer* thereunto; which if they would honeſtly anſwer *negatively*, concluding their words *not to be GOD*, nor their *Cuſtoms* the *Arm* of *GOD*, why then do they ſet *their Words* above *GOD*, as a *limit* and *bound* to the Spirit of *GOD*? And, why ſet they their *Cuſtoms* and *Forms* of Worſhip in the *Seat* of *GOD*, to *judge* in more Power than

the *Arm* of *GOD*? To the ſons of men it may be fully ſaid, To *whom* is the *Living GOD* known, and the *Arm* of the *LORD* revealed? For, if GOD be a *Spirit*, and is only known *in Spirit*, to live *in Spirit*, and to dwell with men in the *Spirit*, How remaineth the *knowledge* of this *true GOD* among the ſons of men, who by the *limitations* of their *Cuſtoms* and *Forms* of *Worſhip*, and *Words* in the Will, out of the *unlimited Spirit*, do thruſt him the *unlimited Spirit* out of his *true habitation*?

To all the *ſons* of *men* upon the face of the Earth, who have *reached* as far as the *Tradition*, but *want* the **Life**, even unto all *Sects*, and among you all, I might *largely* and *plentifully* declare your *Judgments* of *others*, and not with that of *GOD in the Conſcience*, anſwers not that of *GOD in the Conſcience* of any man, and GOD hath no *Unity* with your *Judgment*, but his *hand* he turneth *againſt* it, even as in all *Generations* paſt; The *Cuſtoms* of your *Worſhips*, and not *in the Spirit*, the Spirit turneth *againſt you*, and the Spirit will have *glory* over you; for, be you not *ignorant*, how that the *Spirit* created the *Times*, and in time *Tradition* and *Cuſtom* came forth; And

the

the *Spirit* which *changeth* the *Times*, will *change* the *Cuſtoms* and *Forms*; and when GOD hath put all theſe things under foot, he will be known to be **All** *in* **All**, in the **Conſcience**, his own proper *Seat* and *Dominion*. What art thou O *corruptible man* [in whom God created a Conſcience] that ſits *above GOD* in thy *Will*, making *a Law* againſt GOD in the *Conſcience* of another? Knowſt thou not that GOD hath the *whole Dominion* there? Knoweſt thou not that GOD hath granted *a Law* againſt **all Sin**, and *written* it in the *Conſcience* [*his own ſeat*] where he cometh to *Judgment* of the whole World of *Mankind*, as well in it the *Heathen* who have not the Letter of the Law, by the ſame which he will *judge* both *Jew* and *Gentile*, who have the *Law*, and in the *Life* are found *tranſgreſſors* of the *Law*; And makeſt thou *a Law* againſt the **Light** of the *Throne* of *GOD?* againſt that which thou makeſt and ſetteſt a *bound-mark*, *limitation*, and *Law*, which is in another; in, and by the ſelf ſame thing in thy ſelf, ſhalt thou be *judged* of *GOD*, becauſe of thy Law; and the *LORD GOD* will be known to be the *Lord* of *Spirits*, and *Father* of *Lights*, whoſe Spirit and Light by all the

stoms, *Traditions*, *Laws*, and *Forms* of *Worship* in the World, is not in any measure *comprehended* to be equally *judged*, or made in Righteousness *subordinate* unto in the *Conscience* of another; and that of GOD *in you all* shall *witness* this for *ever*, and *bear* its *everlasting Testimony* against your comprehensible *corrupt wills*, which make *Laws*, and constrain *Customs* and *Traditions* by *Laws*, against the incomprehensible measure of GOD *in another*.

Wherefore a **Warning** from the *LORD GOD*, the *Father* of *Spirits* and *Lights*, to you all is come, to give *you* to *take heed* in due season, lest you be found *fighters against GOD* your *Creator*, in the day that he calleth to *Account*, and draweth near unto *Judgment* in the Land; And lay it to heart with understanding, that for *this cause* only that he was *fought against* in the **Conscience**, by *Customs*, by *Laws*, by *Judgment*, by *Life*, by *Traditions*, by *Forms* of *Worship*, by *Sinners*, by *Rebellion* against the Power *in the Conscience*, by *Jews* and by *Gentiles*, all the **Overtures**, **Desolations**, **Confusions**, **Destructions**, **Captivities**, and *Revelation* of the **Wrath**, **Indignation** and **Vengeance** of GOD, from *Age* to *Age*, reaching

reaching unto this *preſent Age*, came to paſſe in the Earth; *Witneſs* **the Flood**; witneſs **Sodom** and **Gomorrah**; witneſs the **Red Sea**; witneſs the **Walls of Jericho**; witneſs **the Mulberry-trees**; witneſs **the Battels of Iſrael**, and **the Captivity of his Children**; witneſs **the Worms that ate Herod**; witneſs **the Deſtruction of Jeruſalem**, and **the ſcattering of the Jews in the Earth**; witneſs **Greece**, **Germany**, **Scotland**, **England**, and **Ireland**; and yet the LORD will call the whole Earth to **witneſs**, and bring *heap* upon *heap*, and *deſtruction* upon *deſtruction*, and *deſolation* upon *deſolation*, by **Fire** and **Sword** in every Land, that ſtandeth againſt *the Word* of the *LORD GOD*.

But *bleſſed* is he that cometh to know the *ground* and *root* of a matter *in him*, to know the *end* of the *Deſolations* determined to be in the *Earth*.

I might ſay unto you, how that in the dayes of *Luther*, GOD moved in the *Darkneſs* upon the *face* of the *deeps* thereof; but they which made *him* their *Reſt* are *confounded*, and their *head* is *broken* as Clay. He appeared *brighter* by *Behman* and *Brown*; but they which built their *Travels*

as *Towers*, the LORD *confounded* with many *Languages*, and even running up to the height, *Baptiſts*, *Seekers* and *Ranters*, ſome made *bounds* for the *pure*, and others in their *luſts* revolted; wherefore GOD hath laid them one upon the *other*, as a *heap* of *confuſion* together: And thus he hath begun the *work* of his hand, decreed to perfect his *purpoſe*.

And the *LORD GOD* will make the Nations to know, That he hath not ſent down *his Word* in the Earth, to be *likened* unto a *breath* of *Vanity* in the Air, and that he cauſed not his *Prophets* to run in *vain*, as him which *comes ſhort* of the *mark*; but that *his Law* which he wrote upon the *Tables of Stone*, he writeth upon the *Table of he Heart*; and both the *Law* and the *Prohets*, no more as in the dayes of continual *tranſgreſſion*, ſhall be told as a *tale* of *tatlers*, and as a *hiſtory* of *vain bablers*, pointed upon the tongue of a *deceitful mouth*; but that they ſhal be *fulfilled* and *witneſſed*, yea, and *perfected* in the *Spirit*, in *Life* and in *Power*, as by the *Spirit* in *Life* and in *Power* they were *revealed*, and *given forth* to this only end of GOD in his Creature: For which cauſe (laſtly) JESUS the *Saviour*

viour was *revealed*, to *perfect* that which was *lacking*, and to compleat the *Redemption* in fulneſs.

Therefore all you *dwellers* in the *Monuments* of the Earth, **Awake** from the *deadneſs* of your *Forms* and *Worſhips*, and *draw near* unto the *quickning Power* of the *Righteouſneſs* of *GOD*, which leads to *Life* in the *Truth*, and *Salvation* from *all Sin*: To which end, GOD ſent the *Immanuel*, a *LIGHT* unto the World, that *all men* through *belief* in the *LIGHT* might have *Everlaſting Life*.

You that are in the *Profeſſion* and *Confeſſion* of a *dead hope* in a *Saviour* **without you**, and are not in the *Life* of the *Faith* of the *Subſtance*, *CHRIST* the *living hope* **in you**, which cleanſeth the Soul from *Sin*, and waſheth the Heart from *Iniquity*; Wait in the *Silence* for the *Revelation* of the *LORD* from Heaven [*who unto us is come*] that [**in you alſo**] he may be *known* and *witneſſed*, and *teſtified* to be *come*, (according to the Promiſe) *the ſecond time without ſin unto Salvation*. Wait for his *Appearance* in the *Clouds*, to come *breaking* thorow the *thickneſs* of the *blackneſs* of the long night; to come down *in the Earth* as a *burning fire*,

and to *darken* the *Air* with the *ſmoak*; to ſet the *Heavens* in *fire*, and to *melt* the *Earth* before him; that you may come to know the *Wonders* of *GOD fulfilled*; the *Sun* to be *darkned*, and to become *black* as *ſack-cloath of hair*, the *Moon* turned into *blood*, and the *Stars* to fall from *Heaven*, in the *ſame ſubſtance* to ſee and know theſe things come to paſſe, and with the *ſame eye* by which the Glories of the Heavens were created, and ſaw that it was good; I ſay with the *ſame Spirit* and *Life* which ſpake forth the *Prophecy* (which unto learned and unlearned, is become as a Book that is ſealed, and hid from the Vultrous eye) to witneſs the *Propheſie* fulfilled. Wait for the *Revelation* of *GOD's Plough* in the Earth, for the *tearing up* of the *Ground*, and breaking the *Clods* thereof; for a due *preparation* to receive *the Seed* of the *Kingdom*, that you may become as *GOD's Husbandry* in the Earth, and no longer remain as the *barren Mountains* thereof, which never bear *Plough* thereon, nor yeelded *increaſe* of *good*; nor as the *Woods* of the *Forreſts*, whoſe Trees were *never pruned*, which ſpread their unfruitful branches as thickets that cumber the ground. Settle not your ſelves in the

ſluggards

ſluggards Reſt, nor as a *wounded Fool* with his *putrified fleſh*, who is rather willing to periſh *in death*, than to cut off his Corruption *for life*: Be ye not alwayes *as Moab*, ſetled upon the *ſcent* of the *old lees*, for it *ſtinks* in the *noſtrils* of *GOD*; but wait for the *Remove* of the *Ground*, and yeeld unto the *hewings* of GOD; the *Ax* to be laid to the *Root* of the *Tree*, and the *Sword* to the *Soul* that *ſinneth*, to know *Judgment* begin at the *Houſe* of the *LORD*, to cut off the *Wicked* in the *Land*. And ſeek not to *eſcape* the day of *GOD's Wrath*, but bear his Indignation *within you*, as the *juſt Reward* of your *ſins*, which are called up unto *Judgment* againſt you; And wait in *patience* until it be *over* and *paſt*, that you may know his *acceptable year* to be *come*: And when *theſe things* you know, and witneſs fulfilled *within you*, even as they are *known* and *teſtified* in the *Life of GOD's Heritage*, you ſhall bear me Teſtimony in the Holy Ghoſt, That although the *Judgement* **be weighty**, the *Ax* **burthenſom**, and the *flaming Sword of the LORD* **a moſt grievous thing**; all the *burden*, the *weight*, the *grief*, and the *travel* is but of the *carnal* and *ſinful part*; And to *it* only is the *irkeſom-*

neſs

neſs thereof, until it be utterly *cut off* and *ſlain* upon the *Croſſe*, even of *that part* which is this day the cauſe of the *cry* of the *Juſt* in the Land; and then you ſhall *be one* with the *Judgement*, *one* with the *Sword*, *one* with the *Ax*, *one* with the *Everlaſting Burning of GOD*, to *dwell* in its glory for ever. Here the true *Purgatory* is come, and the *ſin* is *waſhed* away, thorow which the *entrance* is made into the *habitation of the Peace of GOD*, and there is no true Reſt without it: Then there is *no more ſin*, no more *tranſgreſſion* in the Land, the *curſed Earth* is conſumed with all her *encreaſe*, the *evil Ground*, and the *Works* which were wrought therein *are burnt up together*, the *New-Creation* is come, *Jeruſalem* is created anew, the *old Heavens*, and the *old Earth* is paſſed away, there is no more *remembrance* of them, and *Jeruſalem* is created an *habitation* of *Peace*, the *Glory* of the *LORD* is in her; and this is the *holy City*, into which the *Hebrews* were entered, which *John* propheſied ſhould in theſe latter dayes come down from Heaven [without whoſe gates are the *Dogs*, *Sorcerers*, *Witches*, *Whoremongers*, *Murderers*, and whatſoever *loveth* or *maketh a Lye*] in-

to

to which we in the *Kingdom* are entered; whoſe *Kingdom* is not of this World; and you coming *hither* will enter into the way of the *Wiſdom* and *Counſel* of the *Moſt High*, to ſee all *things*, *purpoſes*, *Statutes* and *Judgments*, by that of GOD ordered and brought forth, in the *Wiſdom* and *Counſel* of *GOD*, and your *own* caſt under foot as a *corruptible thing* for ever: Then the *whole Creation* of GOD which *travelleth in pain* until the *Redemption cometh*, will *joy* in the *approach* of *Wiſdom*; for then ſhal you uſe the *Creatures* ſingly to the *proper end*, in the *ſame Wiſdom*, by the which they were created: The burning deſire of *Luſt* ſhall *dye*, and the *evil appetite* be taken *away*; *Increaſe* ſhall fill the *houſe*, and *Bleſſing* overflow the *heart*; the *Land* ſhall be preſerved in *Peace*, and the *City* become a Sanctuary of *ſafety*; *Invaſion* ſhall never proſper; For *Wiſdom* ſhall confound the *work* of the *Wicked*, and bring to nought the *counſel* of the *Ungodly*.

The eye of *GOD* is his *Wiſdom*, which pierceth the *Depths* of the *Earth*; to be in *his Wiſdom*, is *ſafety*, true *ſafety*, ſure *preſervation* from *all Snares*, *Plots*, *Conſpiracies*, *Deſigns* and *Intentions* of the VVorld, *Hell*, and

and the *Devil*; For by the *Wiſdom* all fleſh was made, and that which warreth againſt its Maker, by the *Wiſdom* it ſhall be *confounded*: Wherefore all [for everlaſting ſafety] draw near unto *Wiſdom's gates*, and wait for the *Counſel* and *Wiſdom* of *GOD* to receive *VViſdom* in the *Counſel* of *GOD* and growing in the *Wiſdom*, and dwelling in the *Wiſdom* and *Counſel* of *GOD*, his *eye* comes to be with you, as manifeſtly revealed *in you*, which ſearcheth and ſeeth into the *depths* of a *matter*: This is that Spirit *of a man* that knoweth the mind *of a man*; and by the *ſame* the way of the *wicked* comes to be *manifeſt*, and is a *true defence* againſt a *thouſand Armies*. Remember the *poor man* which was in the City, who by *Wiſdom* delivered it from the *Deſtruction* of the *Enemy*; And make not the *ſeat* of *Treachery* your Truſt, nor *polliſhed ſubtilty upon the head of Iniquity*, your Fort of Refuge for ſafety; For it ſhall be as a *rotten ſtring* in your *right hand*, which ſhall *break* with the *bent* of the *Bow*; For **deliverance** is *only* of *GOD*; And the *purpoſe* of the *perverſe* ſhall *periſh*.

Theſe things I have written, if haply you may get hear to be led unto the entrance

trance of the Knowledge of GOD, to partake of his Treasure of Wisdom, and whilst the poor man moves you, to listen unto Counsel; if you resist and will not, beware: Beware, lest in the time of distress, you cry, and gladly would, and then he be not to answer.

From the Inquisition-Prison in Rome. *J. P.*

To Fabius Guisius *Pope of* Rome.

Friend,

MY Message is not unto any part of the *natural*, either *Wit*, *Will*, or *Wisdom*; it is neither *meat* for *Serpents*, nor *air* for *Camelions*; But the Word of the Lord God is to the Seed, which shall be *witnessed* by the next *Generation*, whether this which now is will *hear* or *forbear*.

This is the Message which I have *heard* and *received*, and do *declare* unto thee: *GOD* is Light, and in him is no darkness at all, who hath sent his Son a *Light* into the World, that all that *believe* in him who

is

is *the Light* of the World, may have ever-laſting life; unto which *Light* thou muſt *bow*, and oughteſt to lay down thy *Crown* at the feet of him who cometh in the *Cloud* thorow the *thickneſs* of the *Night*, and breaking thorow the *blackneſs* and *darkneſs* of the *black* and *gloomy day*.

That which *Daniel* [the greatly beloved of GOD] *ſaw* afar off, I *ſee* at hand; the *little ſtone* is cut out of the *Mountain* without a hand, and is already become a *Mountain*, which the whole Earth is not able to *remove*, and will become a *Mountain* which ſhall fill the *whole Earth*, which ſhall throw down every *Image* before him, as ſaith the Prophet; *GOD* will *confound* the *Image* and the *Image-maker*, and him which *boweth* before it: Behold! **Overturn** cometh, and **Overturn** followeth, until the laſt **Overture** be fulfilled, and **He** come whoſe *Right* it is to Reign, and his *Government*, which is an *Everlaſting Government*, be ſet up, and his *Dominion* unto the utmoſt *Ends* of the *Earth*, of which there ſhall never be end.

GOD hath looked over the *Government* of the *Land*, and hath heard the *Blaſphemies* thereof; They profeſs *my Name* (ſaith the

the Lord) of whom I am made but as a *curſe* in their mouth: And my *Name* is but made the *grievous Oath* of the Land, ſaith the Jealous God: And from the *head* to the *tayl*, there is none amongſt them that have made the *Separation* betwixt the *Juſt* and the *Vile*; but as a *Cage* of unclean *Birds*, they are all *common*, as in *Confeſſion*, ſo alſo in their *Iniquity* and *Tranſgreſſion*; for which things I will *viſit* ſaith the Lord of Hoſts. As *David* complained, *I am made the ſong of Drunkards*; Even ſo now is *Mary* the Mother of *Jeſus*, by every *unclean tongue* in the *corners* of the *ſtreets*, in the *Temples*, and in the *High-ways* of this Land of *Whoredoms*.

Thus ſaith the Lord, **Pull down the High-way marks of Idolatry**, that the *ſtranger* may not *ſtumble* before me. *Exerciſe thy Power* **for me**, *and* **not againſt me**, ſaith the Lord; And **throw down** the *great* **Image** and **Idol** of the *Land*, leſt I quickly tumble down **two** at **once**, ſaith the Lord of Hoſts. Plant not **Byyars** in the *Way*, neither **ſet Thorns** in the *Gap*; For lo, I am **ariſen** to *ſmite* the *whole Earth*, and to make *breaches* in the *fenced places* thereof; For **now**, even **now**, for mine holy

holy *Name ſake*, and my *Seeds ſake*, I am **jealous** ſaith the Lord of Hoſts; **Righteouſneſs** *ſhall run down like a Stream*, and the **Knowledge** *of the Lord ſhall cover the Earth, as waters cover the Seas*; which is found *ſcant* in thy *Land*. Be thou henceforth no more called *POPE*, for that was never *promiſed* nor *propheſied* of by the Word of the Lord; I am *Peter's Succeſſor* who am of *his Spirit*, whoſe Kingdom is not of this World, and ſo are *we all* who are made *partakers* of the *Divine Nature*, which was fully in Chriſt, who when the *Jews* would take him *by force*, and make him a *King*, he departed into a *Mountain* alone, and was *hid* from them all; but thou maieſt keep the name of one of the *Princes* of this *World*, and in thy place as *a Ruler*, rule with the Judgment of *Truth* and *Righteouſneſs*, not turning the *ſtranger* out of his *way*, nor condemning the *Juſt* by a *Law*, which *David* in his day complained of.

Rob not God of his Glory, *For he forgiveth Sin*; **Repent**, *for thy Sin is not yet forgiven*; Neither *watch* for any man's *halting*, for that is *Iniqnity*; but *cheriſh* all that *cry* againſt *Idolatry*, and lift thou up thy *voice* with them that are *redeemed* out

of

of the *nature* of *Tranſgreſſion* and *Sin*, that *bear witneſs* and *cry* againſt *all Sin*; and alwayes waſh thy *hands*, and keep thy *heart* clean from *their blood*, and the *innocency* of their *ſufferings*. Say not, *that I came to deceive the People of thy Nation*, whoſe *life* is as a *Sea* of *Sin* and *Tranſgreſſion*, who have not *any thing* to be *deceived* of in that nature, but *Prophaneſs*, *Sin*, and *Uncleanneſs*. I came to declare the *Meſſage* of *GOD* unto thee, and ſo to paſs as a *Pilgrim* and a *Stranger* out of thy Land. I came not with *any thing* in my Veſſel unto *thee*, or any of this *City*, which is *new*, ſave only as it is *new* unto the *old nature* of all *Tranſgreſſors* and *ſeed* of *Corrupters*, which is the *new Wine* of the Kingdom of GOD. Do not ask, how thou ſhalt know? For in *Judgment* thou ſhalt know, that this is the *Meſſage* of the *LORD GOD* of *Heaven* and *Earth* unto thee.

I have born *a burden* for thee, and now I bear *thy yoak* under thee; Yet *much more* could I ſuffer in the exerciſe of the *long patience* of the *LORD*, That this Nation *might drink* of the *Cup* of the *Everlaſting Bleſſing* of the *LORD*, and the *Curſe* removed from their *head*, to eat the *bread* of *peace* and *gladneſs* for ever.

So having thus far cleared my self unto thee, did it ſtand in my own *freedom* I ſhould *depart* thy Coaſts; but being not *mine own*, but the *LORD's* Witneſs againſt *all Ungodlineſs*; For this *Teſtimony*, with *gladneſs* I wear the yoak of bonds; and not only yet, but what elſe may follow, in his content and patience that hath called me:

Who by the ſons of men am called

JOHN PERROTT.

From the Inquiſition-Priſon in Rome.

To the Governour of Rome.

Friend,

COme to know the *Higher Power*, the Power of GOD to be *higheſt* in **thee**, and let that be the *Judge* of all *matters* and *cauſes* which ſhall come before thee; Let the *Sword* of the *Judgment* of *GOD* be ſet up *in thy houſe* **within**, that the *Tranſgreſſor* may be *ſlain* **within**; then the

Eye

Eye will be *opened*, the *Ear* will be *unſtopt*, the groſſneſs of the *Heart* will be taken away, and thou wilt have the underſtanding of the root of a matter *in thee*, and wilt alway *judge* for *GOD*, and every *end* will be ſhaken off; No man ſhall at any time ſee his *end* over thee, by *gifts* or *preſents*, *deceitful ſpeeches* or *flattering titles* of that *honour* which comes from *man*; but ſo thou wilt ſtand in the *ſtate* of *Honour* which comes from *GOD only*, which is the *believing ſtate*; but the ſeeking of the other is the *unbelieving*, ſaith Chriſt.

Wherefore *come* to the *Light*, and *dwell* in the *Light*, with thy *mind* and *heart* ſtabliſhed and fixed *in it*, which ſhews thy own *tranſgreſſion* **within**, to have feeling of the *Judgment* of GOD upon the *tranſgreſſor* **in thee**: And come to the *love* of the *Light*, and *follow* the *Light*, by it to be led out of *ſin* and *tranſgreſſion*, and then with the *Light*, by which all things are made manifeſt, in all *matters* of *Judgment*, thou wilt reach that of *GOD in all*, which in all will *juſtifie* thee in the *ſight* of *GOD*; and ſo thou wilt ſtand girded with *Juſtice* in the ſeat of *Equity* and *Truth*, a **terror** to *evil-doers*, and **a praiſe** to them *that do well*.

GOD is coming to **ſearch** the *whole Earth*, who looketh for the fruit of *Judgement* from all that *ſit* in the *ſeat thereof*: **Mercy** to the *Poor*, **Relief** of the *Oppreſſed*; The *Poor* hath *cryed*, and the *Oppreſſed* hath *groaned*, and *GOD* hath *heard* it, and he who *heareth* will *anſwer*.

Anſwer thou alwayes in thy place *for the LORD*, leſt the *LORD GOD* make thee to anſwer for thy ſelf before Him. Though I am but as a *ſuckling* of the *Lords Flock*, nevertheleſs in the *ſimplicity* and *tenderneſs* of my life, as one that hath received *Mercy* at the *Judgment ſeat* of God, according to the lowlineſs of my meaſure, I *counſel thee* in his pure fear, That thou doſt look over the *Books* of the *Regiſters* of the *Law* of thy *Nation*, and ſee if *any one Statute* be there written, which may ſtand as *a Law* to *condemn* the *Juſt*. *David* complained of that in his day; for he ſaw the *iſſue* of what came to paſſe, though it was *afar off* from his dayes: *We have a Law* (ſaid the *Jews*) *and by our Law he ought to dye*; by which they in their wilfulneſs put the *LORD CHRIST* to death. And ſo it was in all Ages, that *tranſgreſſors* (for whom, ſaith *Paul*, the Law was made) did make

make ſuch to *ſuffer* under *the Law*, and put them to *death* by a *Law*, in whoſe mouth *guile* was not found, which was the *unrighteous Judgment*. Friend, Draw thou thy hand *from that*; And though the people *do cry*, even as it was complained of in *Judah* concerniug the Prophet, *The Land is not able to bear all his words*, yet of a truth the *Word of the LORD* will come to *paſſe* and be *fulfilled*. And truly I ſay unto *thee*, as *Jeremy* ſaid unto the *Elders* of *Iſrael*, with the life of that Prophet: *Do with me as ſeemeth good in thy ſight*; but aſſuredly *know* I am of God. And I alſo deſire, that the *LORD GOD* in *Mercy*, may not lay *this thing* to your *charge* in the day of his *Judgments*, foraſmuch as you *do* you know *not what*. I ſit not in the ſeat of the *unrighteous*, in any meaſure apt to *judge* any thing before the *true time*; wherefore unleſs the *fruit* in this matter did ſhew the *Tree*, I ſhall not at the preſent accuſe the *Romans* with our *detainment* under their *Yoak* of *Captivity*, to provoke words from us, whereby the Prophet's words might become fulfilled upon your heads, in this your Age, *in making a man an offender for a word*; but I am rather in *expectation* of the

Appearance of the *Nobility*, of that which hath been *reported* and *written* concerning the *Romans*; If we have *tranſgreſſed* the *Law* of GOD, Try us by the *Law*, and give us *our puniſhment* according *to the Law*; For the *LORD GOD* knows I delight in *Righteous Judgment*: If we are not found *tranſgreſſors*, why are we *innocent ſtrangers* and *pilgrims* ſtopped of our Voyage? if our Bonds hold us by you, onely upon the account of *ſuſpition*, we blame you not; but prove us, and ſatisfie your ſelves concerning us; only if we have found the favour of *Juſtice* before you, which the living God *requires* of you, ſhew us the *Cauſe* in truth why we are detained, that according to *Law* and *Equity* before your ſeat of Judgment, we may make our *open Defence*.

I am a Friend of thy ſoul,

J. P.

From the Inquiſition-
Priſon in Rome.

To all in the Colledges of Rome, *that have any zeal or deſire to anſwer Truth for the Lord and Truths ſake.*

MEn fearing GOD are not *raſh* nor *heady*, neither will they *judge* a matter before the time: Wherefore for the better *information* of your ſelves, concerning the *Truth* and *Life*, the *Way* of *GOD* and *Church* of *CHRIST*, I have in plainheartedneſs *queried*, for you (in the honeſty of ſober minds) to give me *your Anſwer* in writing, plainly and pertinently to *each* of *them*, without renting any part of my *words*; For which, in *expectation*, I ſhall wait in *Rome* whilſt theſe Bonds hold me, until *it* come to my hands; which you ought to *anſwer*, as you profeſs the name of *Chriſtianity* among the ſons of men, for the ſake of ſouls.

Query 1. *What is that* one thing needful unto Salvation, *which with the poſſeſſion thereof a man poſſeſſeth all things? And, whether can a man* poſſeſs it, *and not* know it, *yea or nay?*

Que. 2. *What is* that *by which* Paul *exhorted the Brethren to*, to try the ſpirits, whether they were of God, *yea or nay?*

Que. 3. *Whether are any of you* now *called by* CHRIST *to a further eſtate of* Knowledge *than the* Diſciples *were* then *when* Chriſt *ſaid unto them*, You know not of what ſpirits you are, *yea or nay?*

Que. 4. *If by* Chriſt *you are* called further, *ſhew me* how? *And, whether you have really heard the* Voice *of* Chriſt? *but if* not called *unto, or beyond that* eſtate *which they were* then in, *not knowing your own* ſpirits, *by what ſpirit would you truly judge of my Spirit who am of God?*

Concerning the Way of God.

Que. 5. *Whether are you* in the way of God, *which is but* one? *and, How was that* one *unto* Enoch, *and now but* one *and the ſame unto you?*

Que. 6. *Whether is not* CHRIST *the* Light *of the World, that* one way, *yea or nay?*

Que. 7. *Whether are* ſinners *in* CHRIST, *who is the* narrow way? *or, are they under the power of* Satan *in the* broad way, *yea or nay?*

Que. 8. *Whether are you* in that way *which was propheſied of, and is* now manifeſt, *which*

which the way-faring men, though fools, cannot erre therein, *yea or nay?*

Que. 9. *Whether are you in any other* way, *but in* that *in which an Hypocrite can walk? and, Whether can an* Hypocrite *walk in* CHRIST, *yea or nay?*

Que. 10. *Whether are not* **all** *that are in the Church of* Christ, in the true way of God, *where the* way-faring men, though fools, cannot erre therein?

Que. 11. *Whether is the* **Spirit** of **Truth** *come unto* you, *which leadeth the Members of Christ's Church* **into all Truth**? *But if you have not a Member that in life is* led out of all Error *into* all Truth, *How can you say that you* have the Spirit of Truth?

Que. 12. *If* **all** *be in* Sin *and* Error *in the Life, How shall I conclude* **any one** *to be of the* true Faith, *seeing the Apostle saith,* Shew me thy Faith by thy Works? *Can the* Faith *be* perfect, *except the* Works *be* perfect, *yea or nay?*

Que. 13. *Whether had not the* Jews **all** *the words of the* Prophets, *and yet when* Christ *came* **slew** *Him, who was the Virtue, Sum, Substance, the Beginning and End of the life of the Prophets? And, whether you, being* out *of the Spirit of* Christ, *are not* under

the

the judgement *of* Jeremiah's *words, viz.* Though they ſay, the LORD liveth, ſurely they ſwear falſly?

Que. 14. *Whether did* Adam **loſe** *more in* his *life, than* CHRIST *came to* **reſtore** *unto Man in* this *life? Which is the greater, the* living ſoul, *or the* quickning ſpirit? *And, whether is any* one *or* more *of your Members reſtored unto either, or not in the life of either of theſe two ſtates, yea or nay?*

Que. 15. *Whether is not* **all Sin** of the **Devil**, *and he that* commits Sin, *of the Devil, yea or nay?*

Concerning the true Church.

Query 16. *Whether is not the* **True Church** *the* Body of CHRIST *which is in* GOD? *And, when* Paul *ſpake of* Chriſt *and the* Church, *whether did he not ſpeak of a* Myſtery, *yea or nay?*

Que. 17. *Whether are the Members of Chriſt's Body* **evil**? *And if* ſinners *be Members of Chriſts Body, tell me if any* other ſpirit *be the* ſinnews *of that body, beſides the ſpirit of the Devil, which leads into ſin and evil, yea or nay?*

Que. 18. *Whether is not the* **perfection** *of*

of the Glory of GOD in his Church? *And whether doth that* remain among ſinners, *yea or nay?*

Que. 19. *Whether hath not Chriſt, ſaid,* Without exception God heareth not ſinners? *and therefore ſaith* James, You ask, and have not. *And, whether doth not God hear the* Prayers *of* his Church, *yea or nay?*

Que. 20. *Whether doth not* Paul *ſay, That Chriſt's Church is without* ſpot *or* wrinkle? *to bring it into which ſtate, he* purged every branch, *and the* unfruitful *he* cut off; *And tell me ſince the laſt two hundred years, whether your Members have encreaſed, in* more Sin, *or in* more Holineſs, *in outward ſhew and practice in their converſation?*

Que. 21. *Whether* all *that* commit Sin *are not in the* Apoſtacy from the Spirit, *which is the life of the Church, and leads out of all ſin, yea or nay?*

Que. 22. *Whether is not* Chriſt *the Promiſe of the* Father? [The Seed of the Woman ſhall bruiſe the Serpent's head.] *And did he come to do leſſe than was promiſed? Now ſearch you the Prophets, and ſee what was* promiſed, *and alſo* anſwer me: *When the Serpents head is* bruiſed, *is not Man as he was in the day that he was created, yea or nay?*

Que.

Que. 23. *What is* Salvation *and* R
demption, *and* Reſtauration, *and from* wh
and unto what, *and* when?

Que. 24. *Whether the* evil works *
all men, is not Teſtimony of the* falſe fa
of all ſuch men? And if Adam *for one*
*loſt ſo glorious an Eſtate, How think you w
your* ſo many ſins *ſhall you be made Inhe
tors of his firſt ſtate?*

Que. 25. *Whether can any of you ju
ſay,* That Chriſt is the end of the Law f
Righteouſneſs unto you, *who never came
the beginning of the Righteouſneſs thereo
Did Chriſt come to* deſtroy *the Law, or*
fulfil *the Law? Do you believe* Paul's T
ſtimony *of* Chriſt (*in whom he was reveale
who therefore teſtified*) *That* the Righteou
neſs of the Law might be fulfilled in the
that walk nor after the **fleſh**, but after th
Spirit? *And, whether is any one of you,
entred into the Spirit, yea or nay?*

Que. 26. *Is any* one *or* more *of you* truly
in the Faith *to witneſs unto* John's *Teſtimo
ny, who ſaid,* As Chriſt is, ſo are we in thi
preſent world; *and whether were they the
in ſin, yea or nay?*

Que. 27. *Whether did not Chriſt* rebuke
Hypocrites, *when he ſaid,* Why call you me,

Lord,

Lord, and do not the things which I say? *And, Did not Christ say unto his Disciples,* Be ye **perfect**, as your Father which is in Heaven is **perfect**? *And, Whether do you think that he was an unequal Lord, and his Commandments grievous, which could not be born, yea or nay?*

Que. 28. *What are the* **Clouds**, *and the* **time of the Night**, *and the* **cause** of the **Darkness**, **Blindness** *and* **Ignorance**? *And what are the* **Vails** *which cover the* **Heart**, *and the* **understanding part**? *And how is the* World *set in* man's heart, *whereby man cannot find out the Work which GOD maketh, from the beginning to the end thereof?*

Que. 29. *What is that which* removes the **Darkness**, breaks thorow the **Clouds**, rents *the* **Vails**, *and* drives *back the* mist *and* thickness *of the* **Night**? *And, whether is not* **that** *which is the* Cause, *and that which removes the* Cause, *these* two *still the same since the Fall, unto this day of man's remaining under the Curse in the Fall? And whether any thing redeems out of the* Curse, *but that which redeems out of the* Fall? *and is not* every sinner *in the* Fall, *yea or nay?*

Que. 30. *What is* that *which takes away*

the

the Original of Sin? *and if the* Original *which is the* root *and* off-spring, *be take away, the* root *not left in* ground, *how c a* branch *grow, or* fruit *be brought forth GOD ſaith*, the ſoul that ſinneth ſhall die *And, Whether do you otherwiſe believe*, Th if you live in ſin until death, *but you ſha receive* (*as* Paul *ſaith*) *the* wages *of* ſin, *whic is* death, *yea or nay?*

Theſe things are but that, which ma lead unto an entrance of ſomewhat mor to follow, which I offer (as hereby directe in the *Subſtance*) to all ſuch as deſire t know the *new birth*; And when the *Learne* have *anſwered* them, as the liberty of *Pen Ink* and *Paper* is afforded me, I may *explicate* your *Replications*, and ſhew the *groun* thereof, and withall try, if the *key* of th underſtanding all *Myſteries* is among you which *is* in the Church of Chriſt, and a thing concerning the Kingdom of God Call your *Councils* together, I am an *alone Child*; propound your *Queries*, and le me *anſwer* them; for in *GOD* is my truſt and not in *ſelf*, who am his *Servant*,

From the Inquiſition-Priſon in Rome. *J. P.*

THe *Church* of *Chriſt* this day ſtands in the Doctrine of *Chriſt*. They are *in* the *Life* which cannot *recompence* unto any man *evil* for *evil*, but *good* for *evil:* but you I find *recompencing evil* for *good*, which is contrary to all *good*. You are in the nature and practice of the *Scribes*, *Phariſees* and *Hypocrites*, which Chriſt cryed Wo againſt; You call men *Lords* and *Maſters*, and are called of men *Lords* and *Maſters*; You love *Greetings* and *Salutations* in the *Market-places*, and in theſe things love to be *ſeen of men*; And you are in the delight of the *uppermoſt Rooms* and *Places* at *Feaſts*, and love the *honour* which comes *from men:* All which is contrary to the *Doctrine* of *Chriſt:* But the *Church of Chriſt*, ſpeaks not more of *Chriſt*, than as they *live* and *walk* in the *Doctrine* of *Chriſt*.

Number over your *Traditions*, and compare *them* with what *Chriſt* and his *holy Apoſtles* delivered, that you may ſee in how much you are *ſhort* on the *one hand*, and in how much you have ſpun a thrid beyond the *ſtaple* on the *other*, that you may ſee how you have loſt the *end*, your line not leading

leading to *Perfection*, nor your life *out* [of] *ſin* and *corruption*; *Preach*, *write* and *ſpeak* to the end of your dayes and time, yo[u] ſhall never *beget*, but by your *own ſeed* non[e] other *likeneſs*, but of your *own nature*. You may come as far as the *ſhadow*, *ſhell* and *huſk*; You may have the *words*, bu[t] your *nature* cannot receive the *Life* an[d] *Power*; the *Croſſe* of *Chriſt*, which is th[e] *Power of GOD to Salvation*, is too hard a thing for you to bear: You have the *Imag*[e] which is the *loſs* of the *Subſtance*; for where *CHRIST*, who is the *Subſtance*, is come, there the *end* is come, unto all *Shadows*, *Types* and *Figures*, which *ſhadowed* and *figured* out the *Subſtance* before it came.

Concerning Opinions, I blow over them all as Chaff, in as many as are in diſſembling, lyes, hypocriſie, ſwearing or curſed ſpeaking. **Repent, God's day is at hand.**

Rome, *diſpenſed from the Inquiſition-Priſon.* *F. P.*

I Could ſay many things unto you, but you are not able to bear a little (as the Prieſt concerning the Prophet complained, ſaying,

saying, *The Land is not able to bear all his words*) you being not yet come unto the *Charity* (which is in the Church of Christ) which can *bear all things*, and *endure all things*; Wherefore at present I *query* a little further; expecting first an *Answer* of the former, and after that, of *these*.

Concerning the Kingdom.

Query 1. *What is the* **last groat**, *and the sweeping of the house* to find it? *And whether have you* found it, *yea or nay?*

Que. 2. *What is* **a Virgin's-state**, *and, are you* in it? *and, In which of the* two, *the* wise *or the* foolish? *What is* **the Lamp**, *and* **the Oyl in the Lamp**, *and do you* possess it, *yea or nay?*

Que. 3. *Whether is not the* Kingdom of Heaven *as really* **in you**, *as it was in the* Scribes *and* Pharisees? *And, whether are you* in the Kingdom, *yea or nay?*

Que. 4. *Whether is any one of you* a greater Prophet *than* John Baptist, *who was the greatest Prophet born of Women, which went before him; seeing he that is least* in the Kingdom, *is greater than he?*

Que. 5. *If not* **one of you** *be in the*

Kingdom of God; *Are not* all in the kingdom of Satan, *which are not* in the Kingdom of God, *yea or nay?*

Que. 6. *What is the* first Principle *which leads to the* understanding *and* knowledge *of the* Oracles of GOD? *And, whether are you* in it, *and doth your life* answer it, *yea or nay?*

Que. 7. *What is* the Key of David, *and* who keeps it, *and whether is any thing* opened *or* shut *in* Heaven *or in* Earth *without it, yea or nay?*

Que. 8. *What is* the Book which is sealed with seven Seals, *and what are the* Seals thereon *which* John *said* no man in Heaven, nor in Earth, was found worthy to open? *Whether was* Peter *then in* Heaven *or in* Earth, *or neither in* Heaven *nor in* Earth? *And, whether any* now *in your day is found* worthy *in* Earth *to do* that, *which* John *in the* Lord's day *saw* no man *in Heaven or Earth* was found worthy to do, *yea or nay?*

Que. 9. *Whether is not* the Prison *and the* Prison-house, *the* seat of Sin, *and* habitation of Corruption? *Or, Is* darkness *and the* shadow of death *the* Purgation from Sin, *for the* Redemption *out of* Death? *Do you*

you not know that the Seed is in Priſon *under the Clouds of* darkneſs, *through* Sin *and* Corruption, *in each one of you, yea or nay?*

Que. 10. *Whether have you* Salt *and* Savour in your ſelves? *If you know not that it is* in you, *are you otherwiſe* fit *but to be* caſt out *and* trodden under foot *of men?*

Que. 11. *What are the* two Witneſſes, *of whom it was ſaid,* That they ſhould again propheſie? *Whether are they not yet* come, *or, how know you but they* be come?

Que. 12. *Whether is* the Creation *of* Jeruſalem *anew unto you in* Rome, *in the old Age of your ſins, which the* Hebrews *ſhall enter* into, *according to* Iſaiah's Prophecy, *and which the* Saints *of the* Moſt High *are now* entred into, *according to* John's Prophecy, *where nothing that* defiles *can enter? And, whether is* this *any other than that which the Apoſtle ſaid,* the Hebrews *were entred into, who were come* unto the ſpirits of juſt men made perfect, *yea or nay?*

The *Prophecy* is become unto all (ſaith *Iſaiah*) as *a Book that is ſealed.* Friends, ſpur up your *Colledges* to *anſwer me*; For, if once your *Chariot wheels* are *clogged* in the ſand, and your *Hoſt troubled*, know, that

Judgment is nigh, and the *Floods* will ſoon *cloſe* and *joyn hands* over your heads.

Diſpenſed from the Inquiſition-Priſon in Rome. *J. P.*

THat which is done *in ſecret*, ſhall be *preached* upon the *houſe top*; For the Bed is *too ſhort*, the Covering is *too narrow*, the Nakedneſs *is ſeen*; ſtrip off the *Fig-leaves*, they hide not; the Line *is ſtretched*, but yet the Stone *is ſealed*. Nevertheleſs, if you will *come forth*, **come forth**; if you will *enter*, **enter**; **come** and be as a *Roe* and *Hart* upon the Mountains, to *run* and *read me*, to grow to the underſtanding of a *Proverb*, and the *Interpretation* thereof; the words of the *Wiſe*, and their *dark ſayings*: For behold, *there cometh a Nation of a deeper ſpeech than ye can perceive, of a ſtammering tongue, that you cannot underſtand; they ſhall break over Walls, and climb upon the tops of Houſes, and enter in at the Windows of the Cloſets*; *A fiercer People hath not been*, ſaith the Spirit of the Prophet.

The

The Trumpet of the Lord of Hosts is sounding the Alarm; his dreadful day is at hand; the dead in Christ have heard, and are partakers of the first Resurrection: *He that hath an Ear to hear, let him hear, and Repent.*

Rome, *dispensed from the Inquisition-Prison.* *J. P.*

To the Pope, and Governour, and the rest ruling in the City of Rome.

Friends,

IN your places it is necessary, that you *consider* that which is indeed above all things *honourable.* I crave not the *breaking off* the yoke of my *bonds* at your hands, as being assured, that your hands were bound of the Lord, thus far unto my Imprisonment, that you by the means thereof might have knowledge how you are *bound* with the *Chain of Satan*, under the *Curse* through *Sin* and *Transgression*; the *LIGHT* being *come*, *declared* and

teſtified unto you; henceforth you have no more *cloak* for your *ſin*. This I deſire, not *of you*, but concerning you *of Him*, which *openeth*, and no man *ſhutteth*, that the Priſoner *in you*, in the Priſon-houſe *within*, which ſits in *darkneſs*, under the ſhadow of death, may be ſet *at liberty*, and *come forth* with the *high praiſe of* GOD in his mouth; This I offer unto you, that I might know either by your *willing*, or *nilling*, whether you *exceed*, or *fall ſhort* of the *Nobility* of the *Bereans*, who ſearched *the Scriptures* to know the truth of the matter; and the *Athenians* in hearing *Paul*, though firſt they called him *babler*? either to let your *Colledges* give me a *Publick Diſpute*, or to give me a *Meeting* by way of *audience*, of the *Utterance* which GOD may give me; or at leaſt, to provoke them to *anſwer* the 31, and the 12 other laſt *Queries*, which I gave forth of this Priſon, elſe you may be aſſured, as truly as I know, although all the former were granted, that *this* is the *prick* which was *too hard* for *Paul* to *kick againſt*, and ſo is *now* unto *all Nations*, *you*, as well as *others*; But of a truth I tell you, though you may ſay that *you will not hear*, the next Generation ſhall preach my Teſtimony in

the

the Streets, and not withhold their Cry in the Gates of the High places. And this is the *Word of the Lord God* to you all.

From the Inquisition-Prison in Rome. *J. P.*

To Fabius Guisius *Pope of* Rome.

Fabius Guisius,

THe *Outstretched Arm*, and exercise of the *Hand* of *Cruelty* unto *Death*, is not able to make me to daub a *dirty Wall* with *untempered Mortar*. The impudent *wicked carriages* of the *Priests Instruments* under thee, which are set *to watch over me*, do not in the least *move me*, save only to *tell thee*, therein they are not an *honour* unto thee; but on them I may not altogether lay the weight of the matter, as knowing, that they are but as *sawdred Pipes of Lead*, prepared for the *Vent* and *running forth* of the stinking corrupted *waters*, of the *Priests malice*, *wrath* and *envy*, forasmuch as the *Truth* hath *reproved* their *Iniquity*; And as for the others, they are not worth the

naming. But as touching *thy Prieſts*, ſome I have found in *ſwearing*, others in *lying* and *diſſembling*, *flatteries* and *hypocriſie*, which all are ſheltred under the ſhadow of thy skirt.

Now conſider what thy Power doth uphold, a *Lyar* and *a Prieſt*, a *Prieſt* and a *Lyar*; a *Diſſembler*, a *Flatterer*, a *Hypocrite*, and a *Prieſt*. Doth thy Law preſerve *ſuch* in *liberty* and *out of Priſon* (who are in Death's Priſon) to *watch over* the *Juſt*, which cannot *lye* unto thee, nor *diſſemble*, nor *flatter* with thee, though *in Priſon?* If thou be *Peter's Succeſſor*, ſhew me *Chriſt's Command* unto him for ſuch a *practice?* elſe be thou *aſhamed* of it, and deny *thy Prieſts* in their *wicked practices:* For *Truth* is aſhamed of all *rottenneſs* and *wickedneſs*, *deceit*, *lyes*, and *corruption*; but it is not *aſhamed* to ſtand before thy face, neither doth it *fear* the frowns of all the *wicked Powers* and *Princes* of the whole Earth; but in *Priſons*, *Perſecutions*, *Tortures*, *Baniſhments*, or *Death*, it ſtands over them *all*, and rejoyceth over them *all*, and treads upon the head of the *Serpent*, which ſeeks to bring to paſſe his vain imagination *in* or *by* them all. Wherefore I would not that thou

thou ſhouldſt be a *Fool*, to ſit in the Council of the number of the *Crafty* and *Wiſe*; but rather *be wiſe*, and bow to the innocency of *Fools*, and then thou wilt diſcover the ground of the works of the others matter.

Now let me reaſon with thee concerning *my Impriſonment*, which if thou anſwereſt *Nay*; ſaying, *We have it under thy Hand, and it is enough unto us.*

I reply, It's true, I have given under my hand the Declaration of a *Witneſs* and *Teſtimony for GOD* againſt *Iniquity*; for which *cauſe*, if God hath *foreſeen it*, that the periſhing of this *Tabernacle* under thy Bonds of *Cruelty* ſhall be my *Crown*, when the day comes that *Inquiſition* ſhal be made after my *innocent blood*, let this, with the reſt, be produced, that the Action may be openly *remonſtrated*. **Truth**, **Honeſty**, and **Wiſdom** would *implead*, *act*, *judge*, and *execute* the Judgment of the Law of God, in *Form*, *Manner* and *Order*, and to the *proper end* that it was given forth; and not in blind *holes* and *corners*, and dark *Cells*, as are wrought the works and deeds of the Devil; but **openly** and **manifeſtly** unto, and **before all**, as in the Righteouſneſs of *Him*,

Him, which rippeth open the *ſecrets* of *all hearts*, and bringeth *every man's actions to be diſcovered by the Light*, in which the *Magiſtrate*, *Judge* and *Ruler*, which *judgeth* and *ruleth for GOD*, ſtandeth in the honour of the *true Dominion*, a Praiſe unto the living GOD, and *openly* to the Glory of GOD, *reigneth* in the *Righteouſneſs of GOD*, in dealing and executing his Sentence of *juſt Judgment*, through the *convincement* of the *Tranſgreſſor*, *openly* by the Law; and ſo he ſtands *a terror to evil-doers*, and *a praiſe to them that do well*.

If I have written, or ſpoken *any thing*, which I cannot ſufficiently *prove* (*openly* in the Court of Juſtice, where Truth reigns) to that of GOD *in every man's Conſcience*, then (as I have ſaid) as the Law of GOD was given forth for *due* and *publick impleading* and *execution*, through open Convincement) let me bear the *everlaſting open ſhame*, and ſpare not by due *puniſhment*, to make me a *publick Example* in the face of this Nation, as a ſlanderer.

For again, I ſay, I delight in the *execution* of the Righteouſneſs of *true Judgement*, but if thou wilt not in Equity *hear this*, Then hear thou moreover *the Word*

of the LORD GOD; GOD by the execution of his Juſtice upon thee, will ſhorten thy dayes upon the face of the Earth, and give thee for an example of his Wrath before men. **Therefore whilſt thou haſt time, Repent.** This is the day of thy Viſitation.

And foraſmuch as at ſeveral times I have given forth *Fourty two Queries*, or more, to be *anſwered* by the Members of the Colledges in *Rome*, or others; And having ſufficiently expected, foraſmuch as conſiderable time ſince that hath paſſed away, which in leſſe time, yea, much leſs, Truth would have anſwered ſo plain a matter; but having not received anſwer from any of them, I now *query* to thee, who art reputed as the *Angel* over them, as him which hath the *Keys of the Kingdom*, which I would firſt try (becauſe of the diverſity of Voices in the Earth, crying, *Lo here*, and *lo there*) and in ſpirit be convinced of the ſame, before I would (as a fooliſh raſh hypocrite) confeſs without knowledge or underſtanding; as knowing that when Truth hath convinced, the mouth of the Gainſayer is ſtopped, and that of God in the Conſcience is anſwered, and the meaſure

of

of the Manifeſtation of the Spirit of Tru
beareth witneſs *within* unto the Truth,
which all are left without excuſe ; a
therefore in thy thoughts, by thy Anſwer
leave me without excuſe ; or elſe know
That hereby thou art left (even as all th
reſt that will not anſwer Truth, for Truth
and the Lord's ſake, are) without excuſe.

Query 1. *What is the* **Goſpel of th Lord Jeſus Chriſt**, and **the Light of th glorious Goſpel**, which giveth the Ligh of the Knowledge of the Glory of GOD in the face of Jeſus Chriſt ? *And, what* **the everlaſting Goſpel of God**, which ſhall be preached to all Nations of the Earth ? *And, whether haſt thou* immediate Authority from God, *to ſend forth any* to preach it ; *or, if knowing what the Goſpel is, Is it any thing leſſe* than thy duty to go forth and preach it, *yea or nay ?*

Que. 2. *What is that* **flaming Sword** *which is ſet at* Edens *Gate, to keep the Way of the Tree of Life, that not any in the ſtate of* Tranſgreſſion, *and nature of* Corruption *may taſte thereof ; which he that eateth not thereof in this Life, ſhall periſh unto everlaſting Death, at the end of his Life ? And declare,*

whether

whether there is no difference, *or, what is the* difference *in the* nature, ground, *and* ſubſtance *between that* Sword, *the* Blood *of the* Lamb, *the* Croſſe of Chriſt, Purgatory, *and the* Fountain which is ſet open for *Judah* and *Jeruſalem* to bath and to waſh in?

Que. 3. *Whether they who have bathed* in the Fountain of God, *and waſhed* in the Blood of the Lamb, *that have born* the Croſs of Chriſt, *unto the* crucifying *of the* nature of the Corruptible *and* Mortal, *and that have paſſed thorow the* flaming Sword, *ſhall enter into any other* Purgatory? *And what did* Enoch *paſſe thorow, to attain to the perfection of living and walking with God? And, whether was, or is Salvation more than* one *ſince the Fall; ſeeing the matter thereof is but* one, *and God the* All, *but* one, *and his Promiſe* one, *and unchangeable to ſave out of the Fall, yea or nay?*

Que. 4. *Whether did Chriſt come to work* Salvation for Souls, *through* the impriſoning the Juſt, *or* captivating Souls; *ſeeing the Scriptures ſay, that* he came to open the Priſon doors, and to bring forth the Priſoner? *How may it honeſtly be ſaid that thou art* Peter's Succeſſor, *in the Truth, or the* Vicegerent of Chriſt; *who contrary to the*

end

end of the Coming of Christ, the Life, Practice and Example of Christ, dost profess *and* practise *that which brings* dishonour *to the* Name *of* CHRIST? *And, answer, what wouldst thou have me to know a* Vine branch *from a* Thorn-tree?

Que. 5. *Whether is* thy Nation *grown in* Righteousness *unto the Age of the Beauty of* Holiness? *or, Are they even* ripe *unto* Judgment, *in the multitude of* their Oaths, Curses *and* Blasphemies, Pride, Whoredoms *and* Adulteries, Lyes, Envy *and* Hypocrisies, *in the full growth of all manner of* Abominations *and* Iniquity? *Canst thou shew me* one Member *of thy whole Body which now is as* Nehemiah *the Captain of the Lord's People, and as* Nathaniel, *the true* Israelite, *was, that I may have* unity *with* him? *else,* who, what, *and* where *thinkest thou is the Church of* Christ?

Que. 6. *Whether, and in what* manner *hast thou passed from under the* Reign *and* Dominion *of* Death, *unto* Moses's house? *And, shew me the* testimony *of thy* Steward-ship *in his house, and the* seal *of thy* passage *thorow his house into the way of the* Prophets life, *and the* mark *of the* way, *and* signet *of the* Prophets life *leading to* John Baptist's cr

cry *in the* Wilderneſs, *and the* Record *of his* Baptiſm *to be of God* in thee; *and how thou haſt been emptied from* Veſſel *to* Veſſel, *unto the perfect loſſe of the* ſcent *of the* old lees? *which if thou canſt not ſhew me the true effect of this work in thy life, whether in thy beſt profeſſion of all the writings of thy dead fathers, and the confeſſion of the Scriptures of the holy Prophets and Apoſtles, Art thou any other than (as* Paul *ſaith) a boaſter in another man's line, made ready to thy hand, yea or nay?*

Que. 7. *Whether haſt thou the* true Eye of diſcerning, *to trace the way of* a Serpent *over a* Rock? *Doſt thou know the* courſe *of a* Dolphin *in the* Deeps, *or the* path *of a* young Dolphin *in the* ſhallow Waters? *And, by what* line *wouldſt thou meaſure* their way? *And, with what* Inſtrument *canſt thou meaſure the path of the* firſt flight *of a* young Dove *thorow the Air and ſhadow of the Heavens? If thou knoweſt not this, how knoweſt thou to take the Wings of the Morning, to meet the Sun in the South, to be at reſt with the Children of the Day*, where the light of the Moon is as the light of the Sun, and the light of the Sun as the light of ſeven dayes, the everlaſting Sabbath of God?

Anſwer

Anſwer theſe with the Life of Truth, if thou wilt have me believe that thou art *Peter's Succeſſor* in the true Faith; But wherein thou art *unable*, honeſtly *confeſs it*, hear me, and *come out of Priſon* and I will inſtruct thee in the way of God more perfectly. Let all thy men of Learning take heed of high obſtinate perverſe wills and froward hearts; And take you all heed, leſt a root of bitterneſs, and ſpirit of envy be in you; and learn this, Where-ever you ſee a *perſecuting ſpirit*, know alwayes *that that ſpirit is not of God.*

J. P.

Rome, *given forth of the Inquiſition-Priſon.*

TO all in *ROME*, from the *higheſt* to the *loweſt*, that are ſetled *in ſin*, and will not hear to come out of the way and nature *thereof*, who walk in the path of *Iniquity*, in the love of *Tranſgreſſion*, and ſay in your hearts, *Who is of God that we ſhould hear him?* whoſe liberty is in the *luſt* and *pleaſure*, in *perſecuting the Juſt*, walking in the *broad way*, which leads *to endleſs deſtruction*,

ction, under the ſeal of *everlaſting wrath*; and will not hear to know and enter into the *ſtrait path of life*, in which *the way-faring men, though fools, cannot erre therein*; And in your hardneſs againſt GOD you think that you are *above all men*, wiſe in your *ſinful wayes*; you are wiſe *unto evil*, but not in *the good* which cometh *from God*; who will not hear, to be turned from *all evil*; but ſhut *your eyes*, and ſtop *your ears*, and make *Vows* as *ſealed Bonds* together, crying, *Away with it, Away with it, We will have none of it*; not conſidering the dayes of old, how the *Meſſiah* came according to the *Prophets*, yet *contrary* to the *Jews expectations*, and in croſs to all their *Luſts* and *Inquities*; Wherefore they took counſel of their own *Wills*, and *ſlew Him*. And now I do but in the *Subſtance* teſtifie unto you, That *CHRIST* the *Light* of the *World* is *come* and *coming* (according to the Apoſtles Teſtimony of Him) *the ſecond time without ſin unto Salvation*, which is *contrary* to your *Expectations*, under the blackneſs and darkneſs of the clouds of *your ſins* and *tranſgreſſions*, under which you cry, *We will not*, *We will not*; And every man in his hardneſs utters his ſentence,

LAMBETH PALACE LIBRARY

ſaying, *Perſecute, perſecute, Impriſon, im priſon*; as it was in all Ages, *He that wa born after the fleſh, perſecuted him that wa born after the Spirit, even ſo it is now*; an thus rendring *evil* for *good*, you plat th Crown of the Thorns of the cruelty of you hearts upon the head of the *Innocent* an *Juſt*.

This therefore is your *Condemnation LIGHT is come into the World*; *but ye ha the Light, and love Darkneſs rather tha Light, becauſe your deeds are evil*: For whe ſoever loves the *LIGHT*, brings his deed to the *LIGHT*, that by the *LIGHT* the may be made *manifeſt*. The LIGHT i all your Conſciences is your *Condemnatio* within, who hate the *Light*, and will no come to the *Light*, by the *Light* which *con vinceth of ſin*, to be led out of *all ſin*: Ve rily I ſay unto you, neither *Wit*, *Craft* no *Guile*, the *Horſe* nor his *Rider*, *Sword*, *Bo* nor *Battle*, nor *Angels*, nor any othe *creatures*, but the Light (which you hate and perſecute the Witneſs of it) ſhall de *liver* in the day of *Wrath* which is *near* yo And this is the *Word of the LORD GO to you all*, Remember you are *warned* Therefore whilſt you have time, Repent

an

and henceforth blot out the *vain imaginations* of your minds, and let it be written upon the table of your hearts. If God's *Everlaſting Covenant* be *changeable*, then may our *cruelty* change them from the Lord their God.

Given forth in fear and trembling, before the God of all dreadful Power.

From the Inquiſition-Priſon in Rome. *J. P.*

THeſe are to this blind-hearted Generation, which are *ſmooth* to the *rough*, and *rough* to the *ſmooth*; and cannot diſcern the *rough* from the *ſmooth*, the *crooked* from the *ſtreight*, the *right* from the *left*; Your *love*, the love of the everlaſting Father holdeth in an *irreconcileable hatred*; for ye love the *ſmooth words* of the *men* of this world, which ſtand in the *rough places of the Earth*; Ye love *their Titles*, *Daubings*, *Flatteries*, *Diſſimulations* and *Hypocriſies*, and your ſelves *ſmooth* in the ſame nature, unto this their nature of *roughneſs*; But ye are *rough* to the *ſmooth*, which deal with you *in honeſty* and *plaineſs*,

which are not *ſmooth* to your *rough nature* of *diſſimulations*; Wherefore you are *rough* in your *conſultations*, *ſecret reports* and *actions*, and bend your ſelves in *crookedneſs*, againſt the *ſtreightneſs* of the *ſmooth things of Gods Kingdom*; Your *hatred* the *LORD deſpiſeth*, even as your *love* he *hateth*; For the thing which you *hate*, is the ſeal of the *love* of the *Father*, to be holden in love unto *death*, as a teſtimony againſt the *roughneſs* and *crookedneſs* both of the *love* and *hatred* of your *Life*; you love not to come unto the *ſmooth ſtone* of *David*, which ſank into the forehead of the *Philiſtine*; The *Philiſtine* liveth *in you*, and *curſeth* the Dominion of the *GOD* of *David*; he ſpake *roughly* to the *ſmooth thing* in the Stripling; but the *ſmooth* did ſmite his *roughneſs*; even ſo muſt it be by the Philiſtine *in you*, ere the GOD of *David* be known, to be God among you. And this is to you all, that the *ſmooth*, which is *rough* to the *ſmooth thing* of God, may dye *in you*, that the Lord's *ſmooth thing* may live, in dominion over the *rough things* of the Earth.

Rome, *diſpenſed from the Inquiſition-Priſon.* *J. P.*

To

To a Franciſcan *of the* Iriſh *Convent in* Rome.

Iriſh Prieſt,

THou haſt deſired ſomething from me, that thou mayeſt anſwer it; And I hereby propoſing, let thy *own words* ſtand thy own *obligation*, to be as faithful in *anſwering*, as thou wert forward in *promiſing*. I have ſometimes born witneſs unto divers of you *Prieſts* of the *Roman Catholick Aſſemblies*, manifeſtly ſhewing unto you, *how that CHRIST is the LIGHT of the World, which lighteth every man that cometh into the World*; and unto that *LIGHT in all your Conſciences*, approving my *Meſſage*, and the *Teſtimony* of the *Faith* of *JESUS* (which I hold in a pure Conſcience) to be of *GOD*, which in you all ſhall ſtand a Witneſs for me everlaſtingly unto Judgement, though now you riſe up as falſe witneſſes againſt it; and ſo bear falſe witneſs againſt me, and will not come unto the Light, that you may have Life; but do chuſe to your ſelves the antient path of the Serpent's way, ſetling your ſelves in the inventions of your own hearts, lurking in

the ſecret dens of craft and ſubtilty, ſtretching out your hands in the corrupted fallen, apoſtatized Policy, and ſo whatever is brought forth by you, is but the birth or age of Iniquity. Divers of you have confeſſed unto me, and laſtly, as next unto this preſent time, Thou didſt acknowledge *that there is* **not one** *of all your Catholick Church, which is reſtored unto* **Innocency**, *or redeemed* **from ſin**, *and the* **daily** *act of tranſgreſſion*; and then I ſhewed thee, if not **one** *in Innocency*, then **all** in the contrary, which is *Iniquity*; If **all** in the *daily act* of *tranſgreſſion*, then **all** wallowing in the *miry place* in the *apoſtatized ground*, fallen from the *Life* of the *Lord Jeſus*, who leads out of ſin.

Now therefore underſtand, you who are ſetled in the obſtinacy and perverſneſs, and hardneſs of heart; Read your *unbelief* and the deſperate end thereof, who will not that the *Devil's kingdom* ſhould come to *an end* in you; you may have all the words of *Chriſt* and the *Apoſtles*, as the *Jews* had *Moſes* and the *Prophets*, and yet periſh in the *ſame deſperation*, through refuſing to come unto Him, who is the *Life*; You may ſay, *The Lord liveth*, and yet therein

therein be *falſe ſwearers*, as ſaid *Jeremiah*; You may have *all tongues* and *many gifts*, you may give *all your goods* to the *Poor*, and your *bodies* to be *burnt*, and yet want the *Charity*, ſaith *Paul*: You may (as the *Magicians* of *Egypt*) ſhew *many Signs*, yea, and in the Name of *CHRIST*, *Preach in the Streets*, do many *wonderful things*, and *caſt out Devils*, and at the laſt day ſay, *Lord, theſe things have we done in thy Name*: But not coming unto the LIGHT and LIFE of *CHRIST*, which leads out *of Iniquity*, and to dwell in the LIGHT unto the End, above Iniquity; Unto ſuch I will profeſs unto them, *I know you not, depart from me ye curſed workers of Iniquity*, ſaith Chriſt: What therefore availeth your Doctrine? what alſo hath it profited any of you, in confeſſing ſo much of Truth unto me, ſaying that my words are *true* and *juſt*, and are as *Jewels* and *Diadems*, and *Precious Stones*, and ought exceedingly to be *owned* and *honoured*, Except you come to the *Life* and *Truth* of the *Subſtance* from which they were offered unto you? not that you ſhould catch at the *ſhadow* and *ſhell*, as the Hypocrites in the whole Earth, who are ſmooth in *confeſſing* and *ſaying*, but

curſed in *doing*; for know ye, that it is *one* thing to be *enlightned*, and to walk *contrary* to the *Light*, in ſuch the *Light* is their *condemnation*; and *another* thing to *dwell* and *walk in the Light*, in which God *dwelleth*, in ſuch the *Light* is their *juſtification*: You may read the declaration of another man's ſtate *without you*, but cannot read more than your own ſtates, with a true witneſs *within you*; you may dream of *ſweet Wine*, but be awakened unto a potion of *Wormwood*. There cannot be plainer proof than the Witneſs of your own *Confeſſions*, to conclude your *Profeſſions* of God *vanity*; your wicked *ſinful life*, a ſcandal to *Honeſty* and all *Truth*, and of *Chriſt*, but an occaſion of the *contempt* of the *reproachful ſhame* and *ignomy*, which ſometime paſt I have in my underſtanding read among the *Turks* and *Jews*. Ponder theſe things, and be awakened, and in ſpirit be provoked unto *Holineſs*, which ſtands not in the *wilful afflictions* and *penance*, heaped upon the veſſel of the creature, Man, or by *hanging down the head* like a Bulruſh for a day, but by a *due* and *diligent ſearch* of the *hidden man*, coming unto the *Judgment* of *Truth*, and *revelation* of the *Indignation* and *Wrath*

of

of the *Lamb*, which is ſlaughtered in the ſtreets of *Myſtery Sodom*, That you may come to the *Teſtimony* of the DAY of **Vengeance**, and the *acceptable Year* of the *LORD*; until which, the *works* of your *wills* in all your daily *ſervices*, are but as the offering of the *ſacrifice* of *Cain*, who killed the *Juſt*.

And furthermore, hereby I give you to underſtand, That there are but **two** *Seeds* known unto all in the Subſtance, **two** *Wills*, **two** *Natures*, **two** *Spirits*, and *each* of *them* the ground and root which yeelds the fruit of *good* or *evil* in all, whether *Prayers*, *Preaching*, *Plowing* or *Planting*, even all which is brought forth *within*, or *without*, by either of them; the *one*, the *Redemption* out of the *Fall*, and from the *ground* of the *firſt Apoſtacy* in loſt *Adam*, and the *Reſtauration* unto the *firſt ſtate* of *Innocency*; the *other*, the Plant of *Perdition*, which holds in the *Captivity*, even all the Profeſſors of the Name of Chriſt, who are *alienated* from the *Life* of *Chriſt* in the *ground* of the *ſecond Apoſtacy*, under which you have concluded your ſelves, as Chriſt ſaid, *The Tree is known by the fruits*; which thing well *underſtood* by you *in heart*, and faithfully

fully *owned* in *life*, would put *a ſtop* to all your *vanity* of enquiring after *more things*, until firſt you have *found*, and do come to *live* in the *one thing*, which is *only needful* unto *Salvation*, with which all things elſe come to be poſſeſſed.

Nevertheleſs, to thee I *query* a little concerning your *Doctrine*, *Practice*, and *Example*, to be plainly and particularly *anſwered* in writing, by the words of the Declaration of the *Doctrine*, *Life*, and *Example* of *Chriſt*, or any of his *holy Apoſtles*, as written in the Record of their Scriptures, of which ſome were given forth before the *Apoſtacy* came in, and others before it fully entred and came in, propheſying the full ſucceſſion thereof: What ſince them is brought forth among you, thou mayeſt omit to mention in thy *Replication*: for I know your ſpirit, and do alſo know what you can, and do live unto; and this (as the former to your Body) for the Truth's ſake ſimply I give forth, that if haply, thou and the reſt may come down from your Mountain into the Valley of *Jehoſaphat*, unto the Righteouſneſs of the Judgments of the LORD of the whole Earth, who elſe with *Vengeance* will daſh

you

you in pieces *as a Potter's Vessel.* **Remember you are warned to prize your time, and Repent.**

Query 1. *Why call ye* **Christ**, *LORD, and do not the things which he saith?*

Que. 2. *Why delight ye Priests* **to wear long Robes**, *like as the* Scribes *and* Pharisees?

Que. 3. *Why delight ye in* **Salutations**, *and* **Greetings** *in the Market-places, and love the Uppermost Rooms at Feasts?*

Que. 4. *Why love ye to be called of men* **Lords** *and* **Masters**, *or to call men* **Lords** *and* **Masters**?

Que. 5. *How can ye believe in* Christ, *who seek the honour which comes from man?*

Que. 6. *Why teach ye for* Doctrine *the* **Traditions** *of men?*

Que. 7. *What* Precept *of* CHRIST, *or* President *of the* Apostles, *have you to warrant your worshiping before* **graven Images**, or **painted Figures**?

Que. 8. *What* Precept *of* CHRIST, *or* President *of the* Apostles, *have you to warrant the owning and confessing of more than* ONE **Intercessor**, **Advocate**, and **Mediator**?

Que.

Que. 9. *By whom was it* propheſied or practiſed, *as in the Declaration of Truth, and Record of the Scriptures, That, beſides* Prayers *for all Saints in the Churches*, Prayers *ſhould be made unto* any Saints *in Heaven, ſeeing* CHSIST *taught*, Not unto Himſelf henceforth, *but* only to the Father in his Name?

Que. 10. *VVhat* Precept *of* CHRIST, *or* Preſident *of the* Apoſtles, *have you to warrant* **often Repetitions**, *and* **vain Bablings**? *and to yeeld unto God in your manner, but* **one Prayer** *of* **eleven**? *that is to ſay,* **Ten** Ave Maries, *and but* **One** Pater Noſter.

Que. 11. *What* Precept *of* CHRIST, *or* Preſident *of the* Apoſtles, *have you to keep count of the* tale *of your* Prayers, *by* Bracelets, *or* Beads *upon ſtrings?*

Que. 12. *VVhat Word of the Record of Truth have you to warrant a place of* **Purgatory for Sin after this life**, *under that cloak granting liberty to your ſelves to ſin unto death?*

Que. 13. *VVhat* Word *of* GOD, *or* Precept *of* CHRIST, *have you to warrant unto any ſoul which requireth a reaſon of you, to ſhew how poſſibly can any one of you ſanctifie*

Bread

Bread *and* Wine, *to diſpenſe it under the denomination of a* Sacrament; *ſeeing you are all confeſſed to be of* corrupt hearts *and* unclean hands, *which never could touch the holy thing?*

Que. 14. *VVhat* Precept *or* Preſident *recorded in the Scriptures of Truth, have you to warrant the Adminiſtration of* Water, ſprinkled upon Infants *with unclean hands, in the corruption of your hearts, to be the* Baptiſm *which taketh away the* Original Sin? *How is the* Original *taken away from any one, whilſt the life of you all is a continual iſſue, and open fountain of all ſin?*

Que. 15. *How can an* evil heart *bleſſe any thing? or the* ſpirit of Satan *make* Holy Water? *Which of you being daily waſhed in that Water, will it cleanſe from the Corruption and rottenneſs of his heart?*

Que. 16. *VVhat* Precept of CHRIST, *or* Doctrine *of the* Apoſtles, *is your Warrant to deny the general uſe of the* Scriptures *of Truth among your Church-members; and to allow* Books *of* lying Stories, and Tales, *and* beaſtly Songs, *and* bewitching Playes *and* Sports, *and ſuch abominable beaſtly things openly in the Streets, and in Houſes, as are not meet to be named?*

Que. 17.

Que. 17. *What* Precept *of* CHRIST *have you to call men* Fathers *upon Earth?*

Que. 18. *What Prophecy is there recorded in the Scriptures of Truth, for the succession of* Popes, Cardinals, Chaplains, White-Fryars, Black-Fryars, Gray-Fryars, Jesuites, Nuns, and Queristers, *to come in the Truth?*

Que. 19. *What* Precept *or* President *have you in the Scriptures of Truth, to worship in* Idols Temples, *made with hands, there seeking* GOD, *where* GOD *dwelleth not?*

Que. 20. *What Scripture is it, that warrants your* going Processions?

Que. 21. *What Scripture-Example have you for your* Begging Brothers *going about* (hood-wink'd and disguis'd, with Money-Boxes, and others with great Wallets and Wine-bottles) *from house to house a begging?*

Que. 22. *What* Example *in Scripture have you, which sheweth that the* Saints *and* Apostles *in the* Primitive times *did live in the observation of the* Dayes *or* Times *of* CHRIST's Conception, *and with his, also of* one another's Day *yearly of* Births *or* Deaths?

Que. 23.

Que. 23. *What Commandment of GOD have you, for the time called* **Lent**, *and in it the abſtinence from* **fleſh**; *and ſo in like manner* **ſixth** *and* **ſeventh** *dayes of the Week alwayes beſides, commanding it under the Judgment of Penalty?*

To be brief, I would draw to the underſtanding of the Root of a Matter, which ought in Wiſdom principally to be known in you all, that you may know your Root, of which I have ſeen much, as ye daily bring forth the fruit thereof.

Que. 24. *Whether the ſpirit of* **Oaths**, **Envy**, **Luſt**, and **Lyes**, *is not of the ground and original root of Hereſie, yea or nay?*

Que. 25. *Whether* **that Spirit** *hath not an abſolute and inſtant Ground, and Root univerſally* (according to Confeſſion) *in your Body, yea or nay?*

Que. 26. *Whether is not all things, which are contrary to the Doctrine and Life of CHRIST and his* Apoſtles, *abſolutely and undeniably* Hereſie, *and that* (aſſuredly) *Opinion, which is the leſſer, as practice, which makes it greater, and they both but one in the Ground and Nature, yea or nay?*

Que. 27. *What* Rule of Truth, *or* Precept *in the Scriptures of Truth, have you to*

con-

condemn any man as an Heretick, *which denieth your* evil ſpirit, *and in the Life utterly abhorreth all your* beaſtly works, *and* wicked words, *brought forth by the ſpirit of Hereſie? And, to what purpoſe, think you, ſtandeth the judgment of your ſpirit?*

Do thou mind thy blind-hearted brother, *Thomas Courtney*, of theſe things, who told me, *that Hereſie* (ſpeaking of ſome Opinion) *was a worſer ſin than Murder*; which weighed in the deeps, lets to ſee, that it breaks *a gap* for more *evil* than a *thouſand* of the like his *lines* is able to reconcile: the which was his *ignorance*; as if *Murder* were not the *moſt abominable deſperate act of wilfulneſs* againſt *GOD*, and a *man's Neighbour*, brought forth by the *ſpirit* of *Hereſie*? which *ſpirit* abounds in all your *Coaſts*, which is the *real cauſe* of all the *Oaths*, *Curſes*, *Lyes*, *Diſſimulations*, *Hypocriſies*, *Drunkenneſs*, *Gluttony*, *Adulteries*, *Pride*, *Covetouſneſs*, *Envy*, all *Uncleaneſs*, and *Murders*, brought forth *innumerably* in your Land; For which cauſe, if you had *all Words*, and underſtood *all Myſteries*, yet the *Saints*, intereſted in the *ſimplicity* of *Truth*, dwelling in *GOD*, cannot *joyn hands* with

you,

you, to partake of your *ſpirit*, and ſo of your *evil deeds*, and laſtly of the *Wrath* to be *revealed*, which the Lord God in his Counſel hath determined ſhall *ſweep* a ſecure Land.

When laſtly thou wert with me, I ſaw that thy viſage was none of thine own, as always unto thy own, I deſire not to judge thee raſhly; but let me exhort thee, ſaying, Carry not a **Bears Paw** under thy *long Gown*, nor a **Lion's Tooth** within thy *mincing Lips*; thy words, many of them, were as *ſmooth* as *ſweet Butter* and *freſh Oyl*, but ſee thou that under thy tongue there be not hid the *poyſon of Aſps*, in ſuch things, as in the reſt of the *dead works*, *ſigns*, *ſhews*, and *noiſes*, as the *Magicians* of *Egypt*, about the *Walls* of the *Priſon*, and elſwhere; you may (as they themſelves did) *deceive your ſelves* alſo, but by all theſe things, neither in my ſelf, nor in you, am I at all *deceived*. Settle your ſelves in *Connoil*, I am bound within *Walls*, yet, bleſſed be the *LORD GOD*, I favour the deeds of darkneſs, and many of them would not be of good report to be told among your ſelves: You know that I bear all the folly, as being made your *Vaſſal* to that end, but you know

condemn any man as an Heretick, *which denieth your* evil ſpirit, *and in the Life utterly abhorreth all your* beaſtly works, *and* wicked words, *brought forth by the ſpirit of Hereſie? And, to what purpoſe, think you, ſtandeth the judgment of your ſpirit?*

Do thou mind thy blind-hearted brother, *Thomas Courtney*, of theſe things, who told me, *that Hereſie* (ſpeaking of ſome Opinion) *was a worſer ſin than Murder*; which weighed in the deeps, lets to ſee, that it breaks *a gap* for more *evil* than a *thouſand* of the like his *lines* is able to reconcile: the which was his *ignorance*; as if *Murder* were not the *moſt abominable deſperate act of wilfulneſs* againſt *GOD*, and a *man's Neighbour*, brought forth by the *ſpirit* of *Hereſie?* which *ſpirit* abounds in all your *Coaſts*, which is the *real cauſe* of all the *Oaths*, *Curſes*, *Lyes*, *Diſſimulations*, *Hypocriſies*, *Drunkenneſs*, *Gluttony*, *Adulteries*, *Pride*, *Covetouſneſs*, *Envy*, all *Uncleaneſs*, and *Murders*, brought forth *innumerably* in your Land; For which cauſe, if you had *all Words*, and underſtood *all Myſteries*, yet the *Saints*, intereſted in the *ſimplicity* of *Truth*, dwelling in *GOD*, cannot *joyn hands* with you,

you, to partake of your *ſpirit*, and ſo of your *evil deeds*, and laſtly of the *Wrath* to be *revealed*, which the Lord God in his Counſel hath determined ſhall *ſweep* a ſecure Land.

When laſtly thou wert with me, I ſaw that thy viſage was none of thine own, as always unto thy own, I deſire not to judge thee raſhly; but let me exhort thee, ſaying, Carry not a **Bears Paw** under thy *long Gown*, nor a **Lion's Tooth** within thy *mincing Lips*; thy words, many of them, were as *ſmooth* as *ſweet Butter* and *freſh Oyl*, but ſee thou that under thy tongue there be not hid the *poyſon of Aſps*, in ſuch things, as in the reſt of the *dead works*, *ſigns*, *ſhews*, and *noiſes*, as the *Magicians* of *Egypt*, about the *Walls* of the *Priſon*, and elſwhere; you may (as they themſelves did) *deceive your ſelves* alſo, but by all theſe things, neither in my ſelf, nor in you, am I at all *deceived*. Settle your ſelves in *Council*, I am bound within *Walls*, yet, bleſſed be the *LORD GOD*, I ſavour the deeds of darkneſs, and many of them would not be of good report to be told among your ſelves: You know that I bear all the folly, as being made your *Vaſſal* to that end; but you know

not how I *trample* upon the *fruit*, and the *ſpirit* which yeelds it.

From the Inquiſition-Priſon in Rome. *J. P.*

To the Inhabitants of the bloody City, *the Mother of Cruelties and Murder.*

READ the *Declaration* of the *Righteouſneſs* of *this Cauſe*, let it be *ſpread* in an *open Parchment* upon the **Standard** of *your Hoſt*, and let it be *marked* in your **Enſign**, as a *perpetual ſhame* in the face of *your Camp*.

There was a certain *Meſſage* ſent by the hand of a *Servant*, by the *LORD* of a ſtrong *Army*, who treated for the *Surrender* of the *City*: He came not as a *Coward* to hide in a *hole*, nor as *treacherous* to ſlay in ſecret; but to deliver his *ſervice* to the *Chief*, to depart with the *Anſwer* of the *Head* of the *Land*. He was *fooliſhly entreated* by the hands of the *jealous*, and *ill handled* by the *doubtful* and *timerous hearted*

they

they *bound* a Man of War in *Chains*, and *rejoyced* often to *ſmite him* with *rotten ſticks*; they *chuſed* not to plead with him in *open field*, nor to deal with him, as do the *Valiant* and *Honourable*; they *bound* him in their *ſeat* of *contempt*, and ſent *Scorners* to view him in *ſecret*; he looked at the *works* of *their hands*, and wrote them in the *ſoals* of his *feet*; he ſetled his heart in the *righteouſneſs* of the *Meſſage* of his *LORD*, and rather choſe the *Chain* of his *Enemies Yoak*, than to yeeld unto *Cruelty* and *Flattery*; he was *faithful* to his *Enemy* in what he was *ſent*, as he was to his *LORD* that *ſent him*; he waſhed his *hands* of the *Blood* of the *City*, and *poſſeſſed* the *Peace* of his *LORD*.

What will you ſay for your ſelves when this *Servant's Cauſe* ſhall be publickly pleaded to your *faces*? I know your purpoſe concerning the *Heir*, and the purpoſe alſo of the *LORD* of the *Vineyard*, as the Reward of your wilful works: You have been *well warned*, but you have not *well received*, but have *ill rewarded* and *requited*: Yet in all I deſire not that God may *requite you*, as ye have *requited me*; and therefore I have *Conſolation*, and you know not my

Crown. The *putrified head* of the *corrupted body* and *rotten tayl*, yea, the *whole body*, even from *head* to *tayl*, I tread upon for ever.

J. P.

Rome, *from the Inquisition-Prison.*

To the Priests, *appointed as* Inquisitors *and Keepers of the Inquisition-Prisons thereunto belonging, A Visitation of the Lord God to you all is come.*

ARise, arise, It is high time to *Awake* and *Arise* from the *Seat* of **Blood**; For the *LORD GOD* is *arisen* to make *Inquisition* for the **Blood** of every *Innocent Soul*, which hath been *starved* and *slaughtered* upon the face of the whole Earth; **Indignation** flyeth with him as a *pointed Arrow*; **Vengeance** is in his *Right hand* as a *Spear* for the *Battel*, and **Wrath** as a *Dart* to pierce the Liver of the *Wicked*; The *LAMB* is *arisen* for *Slaughter*, as a Lion to devour the Prey; a **Burning fire** pro-

proceedeth out of his mouth, The *Ungodly* ſhall be *conſumed* before him; and becauſe *Iniquity* is plentiful in the Land, he haſteth the **Judgment** of the Day; neither *Covering* nor *Cloud* ſhall hide the *Wicked*; nay, nor the *Clifts* of the *craggy Rocks* from the *fierceneſs* of his provoked *Fury*; He will ſmite *ſuddenly*, even in a *moment*, in the Land, and bereave the *habitation* of the *Dweller*; He will *catch*, as a *ſnare* in the *night*, and none ſhall deliver from his *Wrath*; He will abide as *burnings* in the Earth, *Corruption* ſhall not dwell in his Preſence; the *Evil-doer* is for the *Wine-preſs* of his *Wrath*, but the *Juſt* ſhall dwell in his Pleaſures: *It is* **at hand**, *It is* **at hand**, the *Day* of **Vengeance** of the LORD, according to the *Prophecy*: The *abundance* of *Iniquity* in the Land, yea, the *fulneſs* of the meaſure *of Sin*, hath dragged the *fulneſs* of the *determination* of *Time*, for the *Revelation* of **Woe** in the *Earth*, and **Vengeance** upon the *Inhabitants* thereof.

Long have you made *Inquiſition* after *evil* for *evil*, & baniſhed the *good* from your Preſence, and ſhut it up in the *Dens* of *Dragons*. **Ariſe** and draw out of the *ground* of

the *Curſe*, where the *righteous Blood* of *Abel* was ſpilt; For your *ſin* is as *Sodom*, and your *tranſgreſſion* as the *evil* of *Gomorrah*. Your *Glory* is the Kingdom of this World; your *Seats* are as the dwellings of Princes: You have *fulneſs* and *eaſe* in your houſes, you eat not the *bread* of *carefulneſs*. You make the *miſeries* of others your *mirth*, and their *mourning* your ſong of *rejoycing*. You ſtretch your *Carcaſſes* upon the burden of their *ſorrows*, and take pleaſure to heap *weight* upon *weight*: You make the *ſimple* to bend at your Bow, and the *wayfaring man* to bow at your beck. You ſtretch forth your *necks* in *pride*, and bend your *brows* in *preſumption*. You have *ſlain the* **Lamb** in your ſtreets, and *trampled* on his *blood* in your ſecret habitations. You *crucifie* the **Lord** afreſh, and put him to *open ſhame*. You are not aſhamed to ſay, *Lord*, though your *lyes* and your *lightneſs* abound. You have *provoked* the LORD unto *Jealouſie*, and raiſed his *Anger* by conſtraint. And therefore, behold, he *cometh*, as with *Voices* and *Lightning*, and will ſearch your *dark corners* as with *Candles*: He will *rent* the *Coverings* of your *body*, and ſet you as in the *day* wherein you were *born*, and place you

as

as *Butts* for his *Shafts*; even as you made the *Innocent* your *mark* to ſhoot your *Arrows* at in ſecret: You are planted the *Judges* of the *Citadels*, as the Chief of the *Munitions* in the Land, and as the *principal Caſtle* of Refuge among all the *Forts* of the *City*: But the *LORD* will make the *Staff* of your *Truſt* as for a *ſhout* in *Battel* againſt you; your *Wallings* he will make as a *Wilderneſs*, and your *houſes* as an *habitation* of *Bitterneſs*; your *pleaſant Dreams* ſhall have their end in *ſorrows*, and your *Divinations* of *gladneſs* be finiſhed with the compaſs of *trouble*; **Unbelief** haſteth the **Wo**, becauſe *Iniquity* waxeth *ripe* in the Land. And the *LORD* ſaid unto *Jonah*, *Go down unto* Niniveh, *and preach*: *And* Jonah *cryed in the City*, *Yet forty dayes*, *and* Niniveh *ſhall be deſtroyed*: And when Tydings came to the King, he queſtioned not the matter, but conſidered the ſins of the Land, and through *Faith* there was *Repentance* found among them, and the Lord *turned back his Anger*, and *ſpared the City*.

Remember your *Viſitation* which is come from the LORD, in the day that you cry, *Peace*, *peace* in the Land, ſaying, *none evil ſhall happen unto us*; had I turned to another

Land, the Lord would have had followed me with *Storms*, even as he did *Jonah* with *displeasure*; And God, who said, *Go unto Rome*, said also, *Thus shalt thou say*: which things I have given forth among you, and am *clear* from your works of *Iniquity*, and from the *Blood* of the *Land* and *City*, which else, as the Lord liveth in *Judgment* and *Righteousness*, he would have required the thing at my hand.

Concerning your *Judgment* I have this at least-wise to say: You sit as *Lords* in the Land, and your *Wills* are the *Precepts* of the People; You constrain your *words* for a Law, and make *Envy* the Judge thereof; The mouth of *Malice* dealeth the Sentence, for the instruments of *Cruelty* to execute your Wrath; You will not that your *Judgment* be *judged*, for you deal it in *craft* among the simple: but this the LORD *willeth*, although you *will not*; I say the Lord willeth it, and it shall come to passe: For the *LORD GOD* will enquire after *Judgement*, and bring *Judgement* as a spoyler of your Seat; You will seek to escape the *Day*, which cometh as a *Thief* in the *night*; But the LORD will compass you as *Fish* in the *Net*, and *entrap* you

you as *Birds* in the *ſnare*; and you that have digged a Pit for *another*, ſhall fall your *ſelves* therein: **Judge, judge** the *ſin* of your *own hearts*, and the *liberties* of your own *luſts*, and make *inquiſition* after *Judgment*, for the ſake of the *Righteouſneſs* of the *Judgement* of Truth, which ſtandeth againſt the *Iniquities* of your life; and until it be perfected in you, *Judge not, leſt you be judged*; For ye have not received the meaſure in *love*, for *Judgment* to *juſtifie* you in the ſight of *GOD*; and wanting the meaſure in your *ſelves*, you heap up *Oppreſſion* upon the head of *another*; and, wherein you judge *another*, you are left inexcuſable your *ſelves*; for, wherein you judge *another*, you ſtand guilty of tranſgreſſion in the *ſelf-ſame nature*; yea, you *judge* as the *Jews* judged *Jeſus*, whom they blindly accuſed for *Blaſphemy*, and perverſly *condemned* his *Innocency*, to cover their Seat of *Iniquity*. O man, *Judgeſt* thou *another* as an *Heretick*, and haſt thou *Oaths* and *Curſes* in thy mouth? Judgeſt thou another for *Hereſie*, and thou an *Hypocrite* and *Lyar* in thy life? Thou ſhalt bear the burden of thy *Judgment*, for thy own ſpirit gave the *entrance*, and yeelded the

the encreaſe of *Hereſie* in the Earth, and thou ſhalt not be *excuſed* in the ſight of the *LORD GOD*; And you ſhall all know, That the *Judgment* of *GOD* is according to Truth, againſt every one that doth *evil*.

Concerning your **Reſtraints**, let me ſhew you the general *Iſſues* and *Effects* thereof: A man that breaks the *Covenant* of your *Wills*, as having eaten *Fleſh* upon a *ſixth day* of the week (which you call *Venus day*, after the manner of aſcribing glory to a *Heathen Goddeſs*) for ſo *doing*, or otherwiſe you *offending*, though not againſt *GOD* tranſgreſſing, he is judged by you as a *ſinner* againſt your *Church*, and therefore receives the ſentence for *reſtraint* in your *Inquiſition-Priſon-houſe*; and then he is yours, as the *wild Aſs* that is caught in the *Coller*; and knowing the nature of your own *luſts*, you work upon the ſtrength of the *ſame* in another; you are experienced to deal with your *own*, as the *Falkoner* to bring *Hawks* to the waving of the *Leuer*. Man in the *Fall* (as your Members have ſaid, not one of you reſtored unto the *firſt Adam's* eſtate in *Paradiſe*) dwells in the curſed ground of *Corruption*, Luſt ſtanding

head

head over the whole Life, which being a little *curbed* with your bridle of *Reſtraint*, quickly languiſheth in the Creature, and with it alſo the mind of the Creature, unto the bereaving and robbing the *falſe Reſt*; which, through the ſubtilty of the *Serpent*, was planted in the Creature. A Sea of *miſery* then floweth into the *heart*, and the mind gathers up the remembrance of the *delight* of every pleaſure that is *paſt*, and painfully pleadeth in it ſelf; I have loſt the *fulneſs* and choice of the *Bread* and *Wine*, which I had in my liberty; here is no *vent* for the performing of what my heart *deſireth*, either *fulneſs* or *want* doth but heap **Wo** upon **Wo**, in the *Creature*, which knoweth not *a ſtay* to the heart, nor a *guide* to the affection of the mind; and then there is an *out-cry*, according to the Writings in the Walls, **O Liberty, Liberty, without Liberty all is nothing**; **yea, the fulneſs of all without Liberty, is but the Addition of Fuel to the Flame of the Miſery**; Wherefore, ſaith the Serpent, *Thou knoweſt the Redemption*, **do this**, *and thou reapeſt thy* **Freedom**; *for it is better to paſſe under the* **Confeſſion** *and* **Penance**, *which is but as it were for a* **moment**, *than to languiſh in this*

Gulph

Gulph of Affliction for ever: And then the *Hypocrite* ariseth in the heart, and cometh to the *Confession* of deceit, with *watry eyes*, and *wringing hands*, and *strong supplications* to the *Priests*, and makes the moan of a *burdened* and *troubled Conscience* and *wounded Spirit*, because of the Transgressions; and then it saith, *Yea, with all my heart*, Saint **Mary**, St. **Joseph**, and St. **Anthony**, S.. **Francis**, St. **Dominick**, and the *rest* of the **Saints**, *which are written in the Prison-walls, I will take for my* **Advocates**, *and* **holy Purgatory**, *and all the* **rest**; *I believe as the Church believes, and gladly will I bear* **my Penance**, *that my Conscience may be eased.* Whilst all this is but the *out-cry* of the *Devil*, even of that *wicked one*, for the purchase of *Liberty*; I say, to purchase *liberty* for the full exercise of the *Lust*; and when the *Liberty* is come, and the *Lust* fulfilled therein, in *Meats*, and *Musick*, and *Wine*, and *Women*, and *Pride*, and *Covetousness*, and *Lyes*, and *vain Jesting*, and *Idle-talking*, and *cheating*, and *double-dealing*, and *swearing*, and *cursing*, and all manner of *mischief* and *abominations*; then the *pleasure* is *full*, and the *peace* is *possessed*, the *delights* are *fulfilled*, no *sorrow* remains, no

conscience

conſcience laden, nor ſpirit burdened with *affliction*, becauſe of *tranſgreſſion*, but all is accounted *well*, and he reckoned *a good Roman Catholick*: And then, what commendations of the *good* of the *Prieſts*? and what commendations do the *Prieſts* give of that *Convert*? Thus all *rottenneſs* is daubed up with *dirt*, and this is the ſum and fruit of the whole work; which things the *LORD GOD* will aſſuredly and that moſt ſtrongly *plead*, in the faces both of *Prieſts* and *People*, unto the utter confuſion of all hands, and deceitfulneſs of all corrupt hearts; who knoweth how to deal with his *own*, and to deliver from the ſnare of the wicked, whom you know not how to handle, to bring under the bent of your Bow: You are warned of *Gods mighty day*, **wherefore prize your time, and repent.**

I alſo propound a few *Queries* unto you, to the end that you may give me ſome plain and diſtinct *Anſwer* to each of them *particularly*, under your hand-writing.

Que. 1. *Whether are there* more grounds *in the nature, than* **two** *in the Earth* (that is to ſay) *the* **good** *and the* **evil**, *the* bleſſed *and the* curſed? *And whether the fruits of each ground*

ground, according to their nature, are not bleſſed *or* curſed *in the ſight of God,* yea *or* nay?

Que. 2. *In what ground were your* Inquiſition Offices *and* Priſons, *and the* Officers *thereunto belonging, brought forth? and in which do they ſtand; whether in the ground, as the fruit of the ground of the many inventions, which brought the flood of deſtruction in the dayes of the generation of* Noah, *or abſolutely in the righteouſneſs of the ground of* God's Law, *as given by the Lord from Heaven,* yea *or* nay?

Que. 3. *In what ground is* Perſecution *brought forth, which any man ſuffereth for the real ſake of a conſcience of God?*

Que. 4. *Whether can any ſuch* Perſecutor *truly diſcern, and conſequently judge the real conſcience of God which is in another,* yea *or* nay?

Que. 5. *By what teſtimony of Truth, can you ſhew me, That your* Penance *or* Priſons *do mortifie the fleſh without Murder, or quicken the mind from every motion of corruption, as freedom from the luſts of tranſgreſſion?*

Que. 6. *Whether have you made inquiſition after the* Hypocrite and Heretick within you? *and ſhew me how you have laid his*

Life

Life unto the ſuffering of the Penance of Chriſt's Croſs, with the teſtimony of the effects thereof?

Que. 7. *What was the* **Inquiſition** *which CHRIST made after the Offence of the accuſed* Harlot, *and the* Judgement *of the* Harlot's *Tranſgreſſion? and, whether do you judge with that, or contrary to that Judgment in your* Inquiſitions?

Que. 8. *With what confidence can you judg the* pure conſcience *of another in the preſence of the Lord*, yea, *or caſt a* ſtone *at a tranſgreſſor, whilſt you your ſelves are found ſinners?*

Que. 9. *What is that* **Unjuſt**, *in whoſe Eye is the* **Beam**? *and what is the* **Beam** *in the Eye? and whether is not the* **Beam** *in your Eye*, yea *or* nay?

Que. 10. *What is the cauſe that a* **mote** *is judged by the* Eye *that is* **beamed**? *And, what is the* ground, root, original *and* principal cauſe of mens calling **good** *evil*, and *evil* **good**? *And, whether is not your fruit in the general a teſtimony that you are in that* ground, *and that* root *in you in the ground which yeelds the fruit of calling* **good** evil, *and* evil **good**, *in the particular*, yea *or* nay?

I love the *Truth* and *Souls*; but do hate a *Lye* and *Deceit*, with every *evil way*.

Rome, *diſpenſed from the Inquiſition-Priſon.* *J. P.*

To the Seed which is yet unborn in Rome, *Salutation.*

TO the Seed of that *Woman* which the *Dragon* drove into the *Wilderneſs*, over whoſe *ſufferings* many Generations have paſſed, which viewed them with an eye of *contempt*. O Seed, I ſee thy travel of *ſorrows*, and the *ſighings* that compaſs thee in the *deeps*; thou art ſwadled in the womb of *affliction*, and bound in the belly of *trouble*; thou lyeſt in the *deeps* of the *raging Seas*, the weeds are wrapt about thy head; thou art as the *blood-ſhed* of *Abel* in the Earth, and groaneſt in her bowels to the *LORD* thy Creator; thou dwelleſt in the *ſolitary places*, as hid in the hole of the *Aſp*; thou art conſtrained in the Den of the *Dragon*, and forced in the *Cockatrice's* dwelling; thou art as a *Pelican* in the *Wilderneſs*,

neſs, and an *alone Sparrow* ſitting on the *houſe top*; thou art as a *Bee* in the holes of the Rocks, driven from the *Hive* of the *Swarm*; thou lyeſt as a *Lark* in the *heaths* of the *Mountains*, and as a *Quail* in the *Stubble-fields*; thou art as a *Wren* in a *Buſh* of *Thorns*, the *Vulture* ſoars over thee to devour; when thou lifteſt up thine *head* for a flight the *Kite* doth ſtrike at thy life, the *Hawk* doth watch for thy *riſing*, and the *Gier-Eagle* to devour the prey; **Wo! wo! wo** is me for thee in this thy hour of *Tribulation!* for I bear thy wound in my *body*, my *ſoul* is pained with thy *grief*; my belly is as a *brook of bitterneſs*, thou art laden with the *Hills* of the Earth, and preſſed with the *Mountains* of the Wilderneſs; heaps of ſtones are laid for thy *weight*, and Rocks for the *weight* of thy *burden*; thou art ſhut up in *Priſon*, in the *Priſon-houſe*, and ſitteſt *ſolitary* in darkneſs, in the ſhadow of death; the *bonds of death* have bound *thee*, and the *Covenant* with *Hell* hath captivated *thee*; many do look at thee with the countenance of *mirth*, and wag their heads at thy *mourning*; thou art as *a Lamb* among *Lions*, and as a *prey* to the *devouring beaſts*; thou art as a *ſpoyl* to the mouth of the *Fox*,

I love the *Truth* and *Souls*; but do hate a *Lye* and *Deceit*, with every *evil way*.

Rome, *dispensed from the Inquisition-Prison.* *J. P.*

To the Seed which is yet unborn in Rome, *Salutation.*

TO the Seed of that *Woman* which the *Dragon* drove into the *Wilderness*, over whose *sufferings* many Generations have passed, which viewed them with an eye of *contempt*. O Seed, I see thy travel of *sorrows*, and the *sighings* that compass thee in the *deeps*; thou art swadled in the womb of *affliction*, and bound in the belly of *trouble*; thou lyest in the *deeps* of the *raging Seas*, the weeds are wrapt about thy head; thou art as the *blood-shed* of *Abel* in the Earth, and groanest in her bowels to the *LORD* thy Creator; thou dwellest in the *solitary places*, as hid in the hole of the *Asp*; thou art constrained in the Den of the *Dragon*, and forced in the *Cockatrice's* dwelling; thou art as a *Pelican* in the *Wilderness*,

neſs, and an *alone Sparrow* ſitting on the *houſe top*; thou art as a *Bee* in the holes of the Rocks, driven from the *Hive* of the *Swarm*; thou lyeſt as a *Lark* in the *heaths* of the *Mountains*, and as a *Quail* in the *Stubble-fields*; thou art as a *Wren* in a *Buſh* of *Thorns*, the *Vulture* ſoars over thee to devour; when thou lifteſt up thine *head* for a flight the *Kite* doth ſtrike at thy life, the *Hawk* doth watch for thy *riſing*, and the *Gier-Eagle* to devour the prey; **Wo! wo! wo** is me for thee in this thy hour of *Tribulation!* for I bear thy wound in my *body*, my *ſoul* is pained with thy *grief*; my belly is as a *brook of bitterneſs*, thou art laden with the *Hills* of the Earth, and preſſed with the *Mountains* of the Wilderneſs; heaps of ſtones are laid for thy *weight*, and Rocks for the *weight* of thy *burden*; thou art ſhut up in *Priſon*, in the *Priſon-houſe*, and ſitteſt *ſolitary* in darkneſs, in the ſhadow of death; the *bonds of death* have bound *thee*, and the *Covenant* with *Hell* hath captivated *thee*; many do look at thee with the countenance of *mirth*, and wag their heads at thy *mourning*; thou art as *a Lamb* among *Lions*, and as a *prey* to the *devouring beaſts*; thou art as a *ſpoyl* to the mouth of the *Fox*,

and as a *deſtruction* to the teeth of the *Wolf*, the *wild Aſſe* is offended at thy *moving*, and ſnuffeth up the wind in *ſcorn* of thy *breathing*; the *Bulls of Baſhan* do purſue thee with *roaring*, and puſh with their *horns* at thy dwelling; thou art caſt in the ſide of the *way*, and the *Chariot wheels* run over thee; thou art placed as a *But* in the field, for the *Arrows* and *Darts* to pierce thee; thou art the *deſpiſed* in the Earth, and *mocked* of men of the World; thou art ſold as a *Slave* into *Egypt*, and counted the *outcaſts* of *Iſrael*: though I have heard thy *cry* in the Land, and bear *marks* of the *bleeding* of thy *grief* in my *boſome*, yet I want the greatneſs of the *weight* of *Wiſdom*, to meaſure the *depths* of thy *miſery*; thou *mourneſt* as a *Dove* in the *Deſerts*, which hath loſt her *only mate*; thou *weepeſt* as the wayling of a *Widow*, and *Mother* bereaved of her *Children*; thou cryeſt with the *grief* of the *fatherleſs* and *comfortleſs Child* without *Mother*; thy *mourning* is as the *cry* of the Voice of the *Orphan*, left without help in the Land; thy *groans* are as the languiſhing of the *Poor* in the Earth, which wanteth the daily *bread*; thou lyeſt in the *fields* like a *yeaned Lamb*, by the ſide of a

dead

dead Sheep; ſore are thy *cryes*, as a *ſtrugling Babe* at the breaſts of a *dead Mother*: Eye hath not *ſeen*, neither hath ear *heard*, neither hath it entred into the heart of vain man to *conceive* the *weight* of thy **Woe** and **Paſſions**, in all the dayes of thy *Wreſtlings*.

VVherefore, **O Seed**, becauſe thou haſt born the *Indignation* of the *LORD* for a ſeaſon, and waiteſt until it be *over* and *paſt*, and haſt not ſlipt thy *ſhoulder* in the *heat* of the *day*, nor thy *neck* from the yoak in the *ſtormy time*; Therefore hath thy *GOD*, thy *Creator* determined the *good* of thy *travel* in the Earth; He hath ſaid, **Thou ſhalt not always be as barren in the Land, but ſhalt yeeld thy increaſe in the Nations.** O thou *afflicted* with the *troubles* of the *deeps* which *tempeſts* have rouled to the *bottoms!* lift up thy *head* in the *Joy* of the *LORD*, and be *ſtrong* in the Power of his *Might*; for the **Word** *of the LORD* is come down in the Earth, which was ſpoken by the *Prophets* of GOD; the LORD of the Heavens hath *reſtored* thy *Mother*, and pitched *her* as a *Sanctuary* in the Earth; the *Daughter* of *Sion* is her Name, the *Glory* of *GOD* is with her; He hath given her a *new threſh-*

ing Instrument with Teeth, to *thresh* the *Mountains* to dust, and to *beat* the *Hills* to powder; to *seive* the *Vanity* of the *Nations*, and to *fan* the *Earth* with her strength; to be as a *wound* to every *Wild-beast*, and *destruction* to the life of the *Destroyer*; to be a *snare* to the *Fowls* of the Air, and a *fire* to devour the *Devourer*; to find out the *Dens* of the Earth, and to open the *holes* of thy hiding; to break the *bolts* of the *Prison-doors*, and the *Chains* of *Death* and *Darkness*; to make thee as *free-born* in the Land of the Living, to *possess* an Inheritance therein: And it shall be no more with thee, as in the dayes that all men sought after thee for *evil*, and hunted thee for a *purpose* of *mischief* and *cruel end*; for the LORD hath *sworn* thy **Salvation**, and *covenanted* **thy Peace for ever**; *sighing* and *sorrow* shall fly away from thee, and thy *tears* shall be wiped from thine eyes, and the LORD will possess thee with the *Joy* of Consolation, and thou shalt reap *Rejoycing* as ripe Corn in the Harvest; He will give thee *Beauty* for *Ashes*, the *Oyl of joy* for *mourning*, and the *garments of praise* for the *spirit* of *heaviness*; he will stay thee with *Flaggons*, and comfort thee with *Wine*,

and

and fill thee with the *greatneſs* of his *Love*; thy habitation he wil *compaſs* with *encreaſe*, thy *basket* and thy *ſtore* ſhall *abound*; thou ſhalt eat the food of the *Angels* of God, and be reckoned as a *Leader* in the Land; thou ſhalt ſpring up as a *plant* in a *fruitful ground*, and thy *branches* ſhall over-ſpread the *Nations*; thou ſhalt be at the calling of the *Aſſemblies* in the *Eaſt*, and the *gathering* of the *People* in the *Weſt*; the Lord will enlarge thy *borders*, and make thy *dwellings* as the fulneſs of the Cities in the Earth; thou ſhalt be as the *Lord* of an *Hoſt*, and as the *Captain* of the *Army* of *GOD*; **Battels** ſhall bend to thy *Bow*, and **Hoſts** ſhall *tremble* at the ſhout of thy *Voice*; thou ſhalt ſtand as *a dread* in the Land, and a *ſign* of aſtoniſhment in the Earth; *Princes* ſhall *tremble* in thy preſence, and the faces of *Kings* gather *paleneſs*; the *dread* of thy Countenance ſhall fill all with *fear*, the Heavens ſhall *tremble* before thee.

Ariſe, Ariſe my *Love*, why ſitteſt thou as *dead* in the night of ſlumber? And as *aſleep* amongſt the *Monuments* of the *Earth*? Why ſhall *Death* be thy dwelling, and the *Night* a Watch unto thee? Why ſhall thy *face* be *vailed*, and the Clouds thus *cover*

thy *Glory?* Though thou art but that ſmall *worm Jacob*, and the Voice cryeth, *Who ſhall raiſe him?* Yet, **Ariſe, Ariſe** my *Love*, and being rais'd, thou art ſtronger than *Armies*, thou art more than the *Camps* of *ten thouſand Hoſts* prepared in order for the *battel*. O **ariſe** and ſpread forth thy *Comlineſs*, and raviſh the *Virgins* with thy **Beauty**, and fill their *Lamps* with the *droppings* of thy **Locks**, which wait until the morning for thee; thy **Preſence** is an Odor of *Perfumes*, thy *Word* as a ſtream of *Honey*. O whereunto, whereunto ſhall I *liken thee*, thou *faireſt* of **ten thouſands**! filled with the Glory of thy *GOD?* thy **Feet** are the *Foundations* of the Earth, and thy **Legs** the *Pillars* of the Heavens; thy **Bowels**, as a *Ciſtern*, hold the Waters of the Earth, and the *Waters* of the *Heavens* as a *Well:* Thou ſendeſt them forth as a *running brook*, and as *ſtreams* to refreſh the Plant; Thy **Reins** are as the Virtue of *God*, which made man in the glory of his Image; thy **Belly** is the Fountain of *Judah*, to waſh away *Sin* and *Uncleanneſs*; thy **Thighs** are as the Bars of the Fountains, and thine *Arms* as the ſtrength of GOD; thy **Back** is the Tower of *Zion*, and thy

Breaſts

Breasts, the nouriſhment of her *Children*; thy **Body** is the *Temple* of GOD, and thine **Head** the *Crown* of his *Saints*; thy **Hairs** are as the *Stars* of *Heaven* for glory, and thy **Beard** as the *bright Clouds* thereof; at thy **neeſing** the *Earth* is in *fire*, and the *Heavens* in a *flame* before thee; thy **Soul** is the Subſtance of the *Creation* of GOD, and thine **Eyes** the *Light* of the Day; thy **Teeth** are as the *Angels* of *GOD* in the Heavens, to fight thy Battel on Earth; thy **Mouth** is the *Door* of the *Counſel* of *GOD*, and thy **Tongue** the *Teacher* thereof. O! the *Earth*, the *Earth* is confounded before thee. I am as a *Wren* in the Earth, loſt under the ſtretching of thy **Wing**; I begun in the *ſhallow places*, but am overwhelmed as a *Worm* in the *deeps* of *GOD*; no man hath *comprehended* thy *Glory*; wherefore let him bear his *Judgement* for ever, that faſhions thee like unto a *graven thing*, or that makes an *Image* of thy *CHRIST*; Let him bear the perpetual *ſhame* of his *folly*, and the *judgment* of thy *dreadful Word*; Let his own *ſoul* eat his *confuſion*, and *drink* up the *dregs* of his *condemnation*; for *Glory* is thine in the *higheſt*, who art only *known* to the *pure* in *heart*, and *remembred* of the

Upright in the Earth. An *Image* is a mark of the *unmindfulneſs* of thy **Name**, and a ſign of the *forgetfulneſs* of thy **Preſence**.

O **Seed**, ſtand up as **a Sign** to the *People*, and as an **Enſign** to the *Nations* of the *Earth*, that they may be gathered to the Knowledge of the *LORD* thy *GOD*, to remember Him as *a God* that is preſent, even at hand, for **Judgment** to the *Wicked*, and **Salvation** of his own *Elect*.

Call, call for thy *Courage*, and **cry aloud** for thy *Strength*, and *cloath* thy ſelf therewith, as in the dayes of old; *ſtretch forth* thine *Hand* in thy *Power*, and *draw back* the Clouds of the *Night*; Appear thou *Sun* of the *Morning*, as ſetled in the *Heavens* above, that the *Nations* may flow to thy *Light*, and *Kings* to the *brightneſs* of thy Riſing; that the *Iſles* may be *gathered* in **one**, to wait for the *Law* at thy *Mouth*; that the *tongue* of the *Egyptian Sea* may be dryed up, and but *One* pure *Language* remain in the *Earth*; and that the *Earth* be filled with the *Knowledge* of *GOD*, as Waters *cover* the Seas.

It was once *ſaid*, and the Voice anſwered, *Until how long?* And the Spirit ſaid, *Until the determination of the time appointed, even*

even until the fulfilling of the Abomination of Deſolation in the Earth, and it ſeen to ſtand in the Holy Place. Then ſaid the *Angel*, *The mighty* Dreadful Day *of* GOD *is at hand.* Awake, awake *to the Judgment of the* Terrible Day *of the* LORD. Fear God, *and give Honour and Glory to his Name.* O that thine *Innocency* were known in the Land, & thy *Love* received in the Earth! Thou art as the *Innocent Lamb* of the Flocks, and as the *New-born Babe* at the *Breaſt*; thou art as the *Turtle* which flyeth in fear, and as her *young* in the Neſt without guile; thy *Love* is as the *Mother* to her *comly Daughter*, and as the *Father* to his *only Son*; thy *Love* is as the *Spouſe* to her *Welbeloved*, and as the *Bridegroom* wedded to his *beautiful Virgin*; it paſſeth the *love* of *Women*, thy *Bonds* are ſtronger than *Death*; thou beareſt the *greif* of thy *Love*, for becauſe of thy *Love* thou art *hated*: I love the *love* of thy *Love*, and do bear the burden *thereof*; I love the *bonds* of thy *Love*, for becauſe of thy *Love* thou art *bound*; O make thy *Love* thy *Battel*, and the *bent* of thy *Bow* in the Earth, that he which hath *pierced* thee may *mourn*, and be *broken* in the bowels of *Love*; that the *Mountains* may be melted before thee,

thee, and the *Hils* drop down like Wax; and gather to the Body of *Love*, where neither *Envy* nor *Lyes* have life: Spread forth thy *Arms* in *love*, that thy measure be filled in the Earth; For *Scorners* do hiss at the *kindness* of thine heart, and mock at the *meekness* of thy mind; thine Arrows of *Love* be their *wound*, to pierce them to the heart in their seat; Overcome with the *Love* which *created*, and perfect the Glory of *GOD*; Make known thy *Self* as thou art, a *Leader* in the Righteousness of GOD: Instruct the *simple* thy way, and *confound* the *Prudent* thereby: Thy *Way* is the *path* of the *Just*, the *sinner* cannot walk therein; it is a *Guide* to the *Wayfaring-man*, the *Fools* cannot erre therein; The *Wise* do *stumble* in their sight, and the *Subtil* do *fall* before them; which maketh the *Heathen rage*, and all the *Diviners mad*: Open, open thy *Bosom* to thy *lovers*, and thy *Treasure* to the *soul* which *seeks* thee; which spareth not *Life* from the *Crosse*, nor *Lust* from the *flaming Sword*, but layeth the Neck at the Yoak, to yeeld the *First-born* unto Death: Thy *Treasure* is the body of Wisdom, more *pure* than *refined Gold*: Thy *Wisdom* is as the *Oracles of GOD*, and *Counsel* of the Most High:

High: Thou *feedeſt* thy own with the *Life*, with *Wiſdom* the ſubſtance of *Life*: The *Swine* feed on *huſks* as a prey, and run to a *ſhadow* for ſhelter: In *Winter* they wander in the *Woods*, and in *Summer* they wallow in the *Mire*: The *Serpent* licks up the *duſt* of the ground, and *hideth* in a hole of the Earth; But thou buildeſt a *Nurſery* for *Babes*, and a *Dwelling* for the Sons of *God*; Thou makeſt *a Bed* for the *Virgin*, and ſhe is kept as *a Bride* for the Lamb: Thou makeſt the *ſimple* as an *Hoſt*, to battle with the *Armies* of Gog; thou giveſt thy *Counſel* in the Day, and the *weak* is made ſtrong for the War: The *Philiſtine* flouriſheth his *Sword*, but it is kept for the *wound* of his body: The *weak* turneth back the force of the *Giant*, and *ſlayeth him* with his *own Sword*; he takes not *Glory* to his hand, but yeeldeth his *heart* to his *GOD*: By *Wiſdom* the Kingdom is *created*, and *folded* in *ſecret* from the *Wicked*; he which caſteth his *Crown* at thy *feet*, thy *Glory* ſhall cover his *head*.

This is without *reſpect to any man's perſon*, whether *Jew* or *Gentile* in *Rome*, A Viſitation of the *Love* of GOD to the Seed;

Seed; And be it his **Woe** for *ever* and *ever* that keeps it back.

Diſpenſed from the Inquiſition-Priſon in Rome. *J. P.*

Righteous REASON, *written as a* REMONSTRANCE *to* Romes *Rulers, Touching the* Impriſonment *and* Perſecution *of the Servant of* JESUS.

ROME being called of her Inhabitants, *The Head of the World*, and *Holy City*; and her Church, *the Mother of many Nations*, cryed up as *the moſt famous* (in Faith, Doctrine, Life, and practice of Righteouſneſs, of the Lord Jeſus) *of all Peoples upon the face of the Earth*; To her *Heads* and *Rulers* therefore I am willing to offer this *entrance* of the *Remonſtrance* of my *Cauſe*, in a *compendious Tract*, by the *repreſentation* of *Reaſon*, the *Rule* of the *Law* and *Prophets*, the *Judgment* of *wiſe* and *holy Judges*, the *Commandments*, *Doctrine* and *Example* of

of the *LORD JESUS*, with what elſe occaſionally may be *intervenially* inſerted in the ſame; to be placed as a *Looking-glaſſe* of *Equity* in all the Courts of *Judicatory* in her City.

I *John* the Servant of *JESUS* [in the holy and bleſſed Calling of the *Quaking* and *Trembling* at the *Word* of the LORD GOD] upon the ſixth day of the fourth moneth, in the year, 1658, arrived in the City of *Rome*, with humble deſire of attaining *ſight* and *ſpeech* with the *Pope*; the which not *fooliſhly*, or *preſumptuouſly* did I ſeek; but in all *ſobriety* and *modeſty*, made orderly *proceed*, in as many ſteps as I trod in the path of this progreſs; the which is well known unto divers of *Eminent Report* of your own Sect, within your City Walls.

Foraſmuch as firſt of all, I opened my deſired *Purpoſe*, and ſaid *End*, unto *Thomas Courtney*, Jeſuite, and *Engliſh Confeſſor* of *Peters*, from whom I received *Advice*, and, in due order thereunto, made exact *progreſs*, by paſſing, next and immediately from him, to *John Crey*, Iriſhman, and Chaplain to the *Pope*; before whom in like manner I ſpread my ſaid *Deſire*, as an *unfolded*

folded ſheet upon a ſmooth floor. At which time ſeveral words paſſed between us, of which I retain a full remembrance, though not eſteemed of ſuch weight, but may be waved at preſent, to the end, *Lines* of more *conſequence*, and more *properly pertinent* to the *inſtant purpoſe*, may rule the ſide of my Paper; and therefore do proceed, ſhewing;

That upon the eighth of the ſaid month and year, I was (by the Chief *Marſhal* of the City, and his Guard) taken out of Bed, in my Lodging, at the ſign of the *Cock* in *Piazza Fornaſe*, ſtripped of all things, except the Apparrel which I wore; and ſo at a late hour of the night was led bound to one of the *New Priſons*, where the *ſecond day* I was briefly *interrogated* by the *Governour* of the City, who at the ſame time, verbally conceaded me *conſent* to my *Demand*, of a ſudden, fair and publick Tryal at *Tribunal* of *Law*; the which *Equal deed* mine Eye never ſaw put in execution and practice, unto this inſtant day of my *Reſtriction*.

And it came to paſs, that before *ſix days* were *expired*, with a *ſecond Guard* I was taken from thence, bound in a *Coach*, and tranſ-

tranſported to the *Inquiſition-Priſon*; at which Office and Priſon, divers of your *Eccleſiaſtical Orders* came to *ſeek*, and received *full* and *plain ſpeech* from me: And after that a ſhort ſpace of time had *vaniſhed*, there was adhibited me a *free* and *lawful Priviledge*, (*viz.*) **The ſolid, clear, and incontradicted Licence, to write my mind in whatſoever thing I would**; to which purpoſe, and as an *Authentick teſtimony* of the ſame, him called the *Father Commiſſary* of the ſaid *Inquiſition*, allowed me *Pen*, *Ink*, and *Paper*; with the uſe whereof I faithfully forwarded the matter of clearing my Conſcience, thorow a naked *Explication* of the *words of Righteouſneſs*, in ſundry *Manuſcrips*, and an *Epiſtle general to the Romans*.

Moreover it came to paſs, that I having been about 18. *weeks* cloſe *Priſoner*, in the ſaid *Inquiſition*, was the third time *bound*, and again in a *Coach* tranſported from thence unto this *Priſon* of *Mad-men*; where I have reſted (in the Peace and Patience of the Lord Jeſus, as one of his Innocent Lambs)' under much *hardſhip* and ſeverity; the which I over-paſs, preſſing on in the *Progreſs*, and *ſuccedently* to ſhew forth, (*viz.*) Con-

Concerning my more than *two years* **Perſecution**, under *Authority* of your juriſdiction.

Known be it unto you, O all ye *Heads*, *Rulers*, and *Judges* of **Rome**, That there was not an *act* done by me in your City (for which I am perſecuted) which any *Law* of **God**, or *Precept* of his Son *Jeſus Chriſt*, doth condemn; and am ſure, where Righteous *Judges* perſpicuouſly underſtanding the matter, from no *righteous rational Law* could *judge*, either worthy of *Bonds* or of *blame*; for the things which your Sect do call *Hereſies*, which were the *Writings* that were found with me, though of a truth my *Intention* was naked to **God** (the which (when apprehended) I hid not from you) to *diſpenſe* them, as they were *directed* to you, ſome *folded*, and others *ſealed*; yet not any of the ſaid Papers, being *actually diſpenſed* in this your City, before I was *Apprehended*; conſequently *not matter of Fact* to be charged upon me, as *tranſgreſſion* of a *Law*, and ſo not worthy of theſe *Bonds*; the which you may plainly *perceive* alſo by the ſucceeding *illuſtrations*.

Firſt, From the word of **Affirmation** of

of one of your *Fathers* (a Confeſſor) unto me, ſhewing the Erection of the *Inquiſition* by a *Law*, was not to *perſecute*, but purpoſely and properly to *ſtop* the in-courſes of ſuch *things*, as the ſaid my *Writings*, (which he reputed none other, but as a dangerous Impreſs of Hereſies,) the which *when ſtopt*, the *Law* was *fulfill'd*, and in Equity, had its *uttermoſt end*; and ſo much the clearer, becauſe the matter was not *a Fact actual*, but a *purpoſe Intentional*, the which no Righteous *Law* calleth *criminal*, ſeeing not any word therein was *carnally evil*, or, relating to any mans perſon, *mentally treaſonable*.

Secondly, Becauſe that whereas in the *Inquiſition-Office* (declared to be erected for the prevention of the influences of Heretical and Schiſmatical Opinions) was *adhibited me*, the *free* and lawful *Licence* and Priviledge to *Write* whatſoever *things* I would; the Righteous *Judge* in his Wiſdom, will not impute that *thing* unto me, as *Tranſgreſſion* of the Law, in the City, which is a licenced *Priviledge* adhibited me, by the *Ruling Power* over the City.

Thirdly, Becauſe it is well *known*, that not in any of my *Papers*, (which were ta-

ken from me) there were words, (which your particular Judgements do eſteem Hereſies) which you could call *more dangerous Hereſies*, than *in them* which I had *free* and *lawful admiſſion of Writing*; whence the palpability of Reaſon, *infereth* the infallibility of *Concluſion*, not worthy (as precited) either of *Bonds*, or of *Blame*; for before an entrance of the *Sentence* of *Condemnation* might judiciouſly *approach me* herein, it would firſt take its proper *Stage* rationally, to reach your *own Members*; and thereby, if the Law could implead *any* at the *Bar* as a *Tranſgreſſor*, me, in mine *Innocency*, it would *acquit*, and charge the *guilt* on the *heads* of them *Heads*, which at the laſt *adhibited* me the *free Liberty* to *Write*, and ſo to *diſpence* to you whatſoever I *would*; without which I the *Priſoner* could not have *done* the thing *acted*.

Fourthly, Becauſe the ſaid *later Writings*, whilſt I was *a Priſoner*, being *priviledged*, do in the perſpicuity of Reaſon *hold forth*, That the former, *written whilſt I was at Liberty*, do ſtand with ſuitable *aſſent* of one of theſe three, (*viz.*) firſt, *Either according to your Law*; or ſecondly,

Not

Not contrary to the rule of your Law (that is to ſay) *a Law not ſtanding in potential record againſt them*; and to that, ſaith the Apoſtle, *Where there is* **no Law**, *there is* **no Tranſgreſſion**; or otherwiſe, at utmoſt, you conſtantly *avouching* that they *were againſt your Law*. Finally, the *Rule of Equity* ſtandeth to *teſt*, that of a truth, it was *your ſelves*, which by the *Act* of *Aſſent*, firſt *nulled that Law*, and ſo no more ſtands in *force* of a *Law*, to *judge* me *now* as a *tranſgreſſour*; for, except that it were not *againſt a Law*, or that you had made *void* and *null* that *Law*, which you may ſay, that my *Writings* were againſt; then, as aforeſaid, could not I have *written* the *things* which I have *written* in your *Inquiſition-Priſon*?

Fifthly, Becauſe that all *Righteous Laws* of *GOD* in Nations, touching **Facts** *Criminal*, and **Crimes** *Capital*, are no more to *one perſon* **particular**, than unto *all men in* **general**; And therefore my *adhibition* at laſt, to *write* things of the ſame *nature* and *purpoſe* in *Priſon*, which at firſt I did in the *fruition* of *Liberty*, demonſtrates, that your ſaid *ſelf-nulled Law*, (Under which (contrary to the tenure of GOD's righteous

Law) I am yet *irrationally* and *compulſively* held in your *houſe* of *Captivity*) was not at firſt ſo much a *ſtable Law*, as an *aiery variable nicity*; for that which (in ſuch caſes) *adhibits* to *one*, and *prohibits* the ſame to *another*, is rather like a *wind* of *vanity*, than a *body* or *pillar* of *ſolidity*, ſeeing that it will admit of the *reſpect of perſons* in *Judgement*, and conſequently what equality there is, in *reſtraining* of *perſons*, more than *two years*, upon the account of a *changeable curioſity*, and *aiery nicity*; **ſurge thee, O thou righteous Judge, in the high ſeat of ſuperiority.**

Sixthly, Becauſe the *Eternal Spirit* of *Righteouſneſs*, my Maker, which *ſearcheth* all hearts, and *tryeth* all reins; which is the *greateſt Witneſs* of all *Witneſſes*, beareth *teſtimony* in my *ſpirit*, that in all which I have *written*, have *ſtood*, and do *ſtand* in my Conſcience, *clear*, *naked* and *void* of *all* and *every part* of a *prejudicial mind*, or *conception* of *Envy*, *Wrath*, *Malice*, *Scorn*, or *deſpightful Contempt* of any man's *perſon*; neither have I thereby wronged any *man* whatſoever; for all that is therein *inſerted*, is none other, but *wholſom Admonitions*, exciting to a more *peculiar*, *holy*, and *bleſſed life*,

life, towards *GOD* and a man's *Neighbour*; with certain *ſolid*, *ſober Interrogations*, which tend not to the cuſtom of *heatheniſh ſtrifes* and *conteſts* in the *envious* and *malicious ſpirit* of *bitterneſs*; but purely, ſincerely and reverently in the *humble ſpirit* of *fear* of the *LORD GOD*, to the proper and ſole end of the *Glory* of *GOD*, through the *Salvation* of *Souls*, by his *heavenly enlightning* of *Underſtandings*, with the *Glory* of his *holy Spirit*; And ſavoury *reprehenſions* of that *ſpirit* which *ſinneth*, and teſtimony againſt the *Evils* of the Land, and the inſertion of ſundry *ſpiritual Myſteries* of the *heavenly Kingdom*, with the ſpiritual Witneſs of the *Father*, *Son*, and *holy Ghoſt*; and nothing therein contrary to the *New Teſtament* of *GOD*, the *Blood* of the *Covenant*, and *immaculate Life* of the *Lamb*, nor any thing in *oppoſition* to that chaſt Spirit of Sanctity, which was in *Mary*, or any which was, or is, as that *bleſſed Virgin was*, which (upon further and due tryal) I am able (in the grace and power of GOD, and the Life of our Lord *Jeſus*) to make appear unto that of God in you, and all men whatſoever (which my Language can underſtand) upon the face of the

Earth ; In which thing being juſtified, Firſt, *by* GOD *which ſent me*. Secondly, *By example of the holy Prophets of old*. Thirdly, *By the practice of* CHRIST *and his Apoſtles, which at large* (through the Mercy of the Lord God Almighty) *I am alſo able to hold forth unto you* (in the day of due tryal) *according to the undeniable Record, and Witneſs of the holy Scriptures of Truth*; And therfore Righteouſneſs ſaith, Becauſe that the nature of the matter was of a *pure purpoſe*, ſhould rationally have been *recompenced* by you with none other than a *pure* and *Chriſtian-like practice*.

Seventhly, Becauſe the ſweet *ſavour* and good *report* of our *Innocency* came to your City before us, which God made divers of your *Eccleſiaſtical Members* to confeſs in plainneſs of ſpeech to my face.

Eighthly, Becauſe the *Witneſs of GOD*, which is greater than the *Witneſs of Man*, teſtified in my *ſpirit*, That all my *honeſt Queries*, ſweet and holy *Admonitions*, pure *Advertiſments*, & godly *Reprehenſions*, proceeded from no other, but as *Cryſtal ſtreams* from the *fountain* of the *Father's Love*, which he hath made as a *Well* of *Waters* in my *bowels*; And principally, becauſe that

Repre-

Reprehenſion is an *infallible token* of the *Father's Love* to his *Seed* in all Nations and Lands, teſtified by the Spirit to *John* the Apoſtle, ſaying, *Whom I love, I* **rebuke** *and* **chaſten**; *be zealous therefore and repent.*

Ninthly, Becauſe it is the *undeniable Duty* of *all* men upon the face of the Earth, to *love the Rebukes of the LORD*; as it is purely the *LORD's Mercy*, and of his *infinite Love*, to ſend them as *Viſitations* of his *Love* unto all Nations.

Tenthly, Becauſe the *reſiſting* of the *Rebuke*, is the *reſiſting* of the *token* of the *Favour* and *Love* of *GOD*; which renders men *unworthy* of the *Love* and *Mercies* of *GOD* their Maker: And becauſe it *vails* the *heart* from the *life* of the *true Zeal* in ſpirit, and hardens the *heart* in the Wrath of *Cain* towards *Abel*, of *Eſau* to *Jacob*, and of the *Jews* to *Jeſus.*

11. Becauſe the Righteous *Law* of *God* is of the ſame *nature*, full of *Judgment* and *Reprehenſion* of every *Evil*, not reſpecting the *Perſon* of any *man*, and is at *unity* with every ſuch *ſpirit* of its own *nature* in ſo *good* a work; for the which cauſe it was righteouſly added of *GOD*: for if there were *no bridle*, how ſhould the *Beaſt* be tamed?

if *no Helm*, how ſhould the *Ship* be ſailed? And without *Correction*, there is no *perfect Inſtruction*.

12. Becauſe the *Rebuke* of *Life* is as a *Steel* which ſmiteth at the *Flint* of man's *heart*, and kindleth in his *Internals*, the *fire* of the *fear* of his *Creator*, which is the *beginning of Wiſdom*, which reveals the *knowledge* of the *countenance* of the *Father*, whom *to know*, *is Life eternal*: and becauſe of *Solomon's* proverbial commendation of the work of *Reprehenſion*, ſaying, *The Reproof of the Righteous, is like Apples of Gold in Pictures of Silver.*

13. Becauſe, as the *matter* of my ſaid *Writings* is manifeſtly compoſed of *Righteouſneſs*, and covered with the *Countenance* of the *Word* of *GOD*; ſo the *manner* thereof ſtands in *unity* with the *Scriptures* of the *Prophets* and *Apoſtles*, which were in the *nature* of *Divinity*, which covereth not *Iniquity* with daubing *Iniquity*.

14. Becauſe *Moſes* the *Meſſenger* of *GOD*, juſtified him which *propheſied in the Camp*, (whom the People complained againſt) thus anſwering and ſaying, *Would God all the Lords People were Prophets.* And becauſe G O D Almighty is unchangeably

the

the *ſame*, as *yeſterday*, ſo *this day*, and for *ever*; of theſe *ſtones* able to raiſe *a Seed* unto *Abraham*.

15. Becauſe of the *amiable Example* of the geſture of *David* the *King* under the *ſharp Reprehenſion* of *Nathan* the Prophet; who perſecuted not the *Prophet*, but with a *contrite ſpirit* repented of his own ſin. And the like of the *King* and *People* of *Niniveh*, who perſecuted not *Jonah*, though he cryed their *Deſtruction* in the *Streets*.

16. Becauſe the Prophet *Iſaiah* propheſied it, as the *great Evil* of ſuch a People, which would make a man *an Offender for a Word*.

17. Becauſe that for the *ſame things*, (like unto them, my ſaid Writings in *life* and *nature*) the *Prophets*, *CHRIST*, and the *Apoſtles* (by ungodly and unrighteous Rulers) were *perſecuted* and made *ſufferers* in the world; And becauſe from the day of *Cain's Cruelty*, even unto this *moment*, there was never any other *ſpirit* in the world, which did or doth *perſecute* any ſoul for his *pure Conſcience* of *GOD*, beſides the thick ſpirit of *darkneſs*, which is of the old Serpent the *Devil*, to which the *Apoſtle* in his day held his Teſtimony, ſaying, *As it*

was

was then, *he that was born after the fleſh, perſecuted him that was born after the Spirit, even ſo it is* now.

18. Becauſe the *Doctrine* and *Life* of *CHRIST* teacheth his Church, to *recompence* all men *good* for *evil*, and not any man *evil* for *evil*; ſeeing the recompence of *evil* for *evil* rendreth men manifeſtly as *children* of the *Devil*; and much more the rendring *evil actual*, for the work of *good ſincerely intentional*. And becauſe that *Chriſt reprehended* that ſpirit of *Revenge* in the youth of his *Diſciples*, which would have had *Fire* come down from *Heaven* to deſtroy his *Perſecutors*, ſaying, *You know not of what ſpirit you are*. Who, though the *glorious Power* of the *Father* was with Him, (which could do all things) yet *perſecuted* no man, but ſuffered *all things*. And becauſe we do not *perſecute you*, nor *any* other *Sect* beſide you.

19. Becauſe that when *CHRIST* ſo ſharply reprehended *Peter*, ſaying, *Get thee behind me Satan*: And when he ſaid alſo to the *Jews*, *You are of your father the Devil, and the luſt of your father you will do*, and *he was a lyar from the beginning*: Neither his *friend* nor his *foes* perſecuted Him

Him with that *bitterneſs*, wherewith you have perſecuted me. I might moreover inſtance *Jeremiah's* crying againſt the *Temple*, which once *GOD* commanded; *Paul's* Reprehenſion of the High Prieſt; *Peter's* of *Simon Magus*; *Paul's* Declaration of Reproof to the *Athenians*, in the open Court of the *Arreopageans*; with many other Acts of *CHRIST* and his *Apoſtles*; yea, and a *Cloud of Witneſſes*, reſerved to the day of Judgement, and to teſtifie the *Innocency* of the *Juſt* at the *open Bar* of *Tribunal*.

20. Becauſe the *Kingdom*, *Weapons*, and *Warfare* of the *LORD JESUS* and his *Apoſtles* and *Church*, were not, nor are not *carnal*, but *ſpiritual*; and alſo becauſe my *Writings*, *Sayings*, and *Speeches* are not *carnal*, nor tending to a *carnal end*, but *ſpiritual*, tending to a *ſpiritual life*, without *end*; The which *ſpiritual Holineſs*, if you call *ſpiritual Wickedneſs*, yet profeſſing your ſelves to be the *Church*, which is the *Body*, ſhould conſequently in the *Channel* and *clear Courſe* of the *running River* of *Righteous REASON*, be ſubject unto *CHRIST*, whom you confeſs to be the *Head* of the *Body*, and ſo the *Body* to be ſubject

ſubject to the *Law* of the *Head*, and not to make the *Head* ſubject to the *laſt* of your *body*; and then you would do as *CHRIST* did, and as the *Apoſtles* practiſed, cut down the *ſpiritual Wickedneſs* with *ſpiritual Weapons*: For when the *Jews* ſaid unto *Jeſus*, *Thou haſt a Devil, and in the name of* Beelzebub *doſt caſt out Devils*: the *LORD* (then, whom you are not greater, in whoſe hand all Power was) *perſecuted* not their *perſons*, but fought with them with the *ſpiritual Weapons*, and ſaid, *If I in the name of the Prince of Devils do caſt out Devils, then is his Kingdom divided*; and ſo with the *ſpiritual Weapons* cut down the *ſpiritual Wickedneſs*.

Theſe are the things which I call *Righteous Reaſon* to every *righteous rational man living*.

Foraſmuch alſo as for more than two years ſpace (as precited) and in like manner in the interval of the ſaid time, as opportunities, ſundry and divers, were preſented, I having in the ſpirit of ſobriety moved, and modeſtly urged for an *open, fair* and *legal Tryal*, according to the holy Law of GOD, and of his Son *JESUS CHRIST*, which righteouſly regulateth among

among his Church, the which was many times *promiſed*, but being hitherto never *performed*, may give *juſt occaſion* unto every perſon of prudent underſtanding, which hath, or may hear thereof, to conceive that my *continued Reſtriction*, thus debarred from the *Judgment* of the *Law* of *Equity*, is of the nature of *Apoſtacy* from, and conſequently in *Antipathy* unto the *ſage*, *moral Ty* of *humanity*, and all things which are of the Virtuous Subſtance *heavenly*; And that from the conſideration of the *ſubſequent cauſes*, which I the rather *intimate*, from the *cogitation* that they may be rationally as an *Inducement* and *Inſtigation* of you, to *expediate* my hitherto *detarded Tryal* at *open Tribunal* of *Law*, where I may juſtly find *ample Audience* to *illuſtrate* (unto all attending *Apprehenſions*) the perſpicuity of the *Defence* of mine *Innocency*; In due *progreſs* whereunto, therefore, from this Spirit of *meekneſſe*, O ye *Rulers* of *ROME*, conceive, *&c.*

Firſt, Becauſe the *ſimple*, *proper*, *pure*, *ſolid*, and *ſole end* of the *Law* of *GOD*, and all Righteous Laws of *Nations*, is *really*, *righteouſly*, and *equally*, for the *expedition* of *Judgment* on *every Tranſgreſſor*, for the *fact* of

of his *Tranſgreſſion*, without reſpect of perſons, for the *perfecting Righteouſneſs* in the Earth: and where the *end* of the *Law* is made *void*, there the *ſubſtance* of the whole *Law* is deſtroyed.

Secondly, Becauſe *puniſhment* inflicted upon any man by any *Judge* or *Magiſtrate*, which hath a *Law* without *Judgment*, and *open Conviction* by the *Law*, is not, according to Righteouſneſs, ſo much an act of *Equity*, as directly contrary *to all Law*, and unreaſonable conſtriction of the *cruelty* of *Tyranny*; and ſuch an *Act* ſtains the glory of his Tribunal of *Authority*: For by a *Law* he holdeth the Seat of his *Superiority*, and the Righteouſneſs of *Judgement*, by the Law being the Glory of the *Chair* of his *Magiſtracy*; *Judgment* being perverted, the *Juſt Tribunal* is overturned, and thereby the *Glory* thereof rendred as a *ſtage* of *Infamy*: And thus the *Law* being *violated*, mark what follows, The Land by *unrighteouſneſs* ruined.

Thirdly, Becauſe the *conſtriction*, and *continuation* of *Bonds* through *ſuſpence* of *Judgment*, and *Puniſhment* of a *Perſon* without *Judgment* and *open Conviction* by the *Law*, ſtands in contrariety to the pure

practice

practice and *life* of *true Chriſtianity*, which actually leadeth to the *doing unto all men, as a man would that another ſhould do unto him*; in which alſo conſiſts both the *Law* and the *Prophets*. And becauſe it is but of the ſame, which the Proverb rendreth moſt infamous, ſaying, *Hang a man firſt, and Judge him afterwards.*

Fourthly, Becauſe it is expreſly in *oppoſition* to the pure Nature of *GOD* your *Creator*, who looketh for the work of *Judgment* in the *Land*, and ſent *Judgment* into that Land, in which the Righteouſneſs thereof was *ſcanted*; and where againſt the *end* of the *Law*, the *Judgment* thereof is found *delayed* and *ſuſpended*, there the *meaſure* is *ſcanted*, and the *ballance* falſified upon the *Stall*; and there the preſumptuous Luſt of *irrational* and *unſatiable Will* ruleth in the *Seat* of *wrongful Revenge*, in the enmity to the *Righteouſneſs* of the *Law* it ſelf, which was *added* of *Chriſt* for the regulating of that *gluttonous Luſt* of the ſpirit of *Revenge*; and, ſo where the *Judgment* of *Truth* is alwayes *ſuſpended*, there the *wrongs* and *injuries* heaped upon the *Innocent*, never come (by the Magiſtrate) to be *removed* and *ended*.

Fifthly,

Fifthly, Becauſe that in the Land where *Judgment* is not equally *practiſed*, but unrighteouſly *detarded*, and tediouſly *ſuſpended*, the ſame thereof breaks an *inlet* in that Land, unto all *Aſſaults*, *Deceits*, *Wrongs*, *Robberies*, *Riots*, *Rapes* and *Murders*; For there the Judge's *Inſolencies* is made the *preſident* of the *Subjects Villanies*; and there the *two* can ſup of *one cup* in the *communication*, ſaying, *Give me of thy Broth*, and lo, *thou ſhalt partake of my Bread*: And thus the *Juſt* is violently led to languiſh in the Land.

Sixthly, Becauſe through the *ſuſpenſe* of the *Juſt Judgment* of the *Law* (which was added becauſe of Tranſgreſſion, and provided as God's Ordinance, for the removal of Oppreſſion) as the *Innocent* is thereby on the one hand *oppreſſed*, and his *Yoak* not broken, but *ſtrengthened*; ſo by the ſame, on the other hand, the *Tranſgreſſor* alſo receives not his *due*, but a *wrong*; and ſo no man hath *right* by the *Law* which God hath appointed for every *man's right*, either of *Condemnation* or *Juſtification* by due and open Tryal at *Tribunal* of *Law*; but thus the Law, which GOD hath ordained for the removal of *Oppreſſion* from

from all, through *violation* is *converted*, and made as an Inſtrument of *Oppreſſion* unto *all*.

Seventhly, Becauſe the *ſuſpenſe* of *Judgment* is contrary to the *good Examples*, practiſed of *God's holy men of old*; Witneſs *Moſes*, and his *true Succeſſors* in the ſame *ſeat*; and *Solomon* the wiſe King, who when the *cauſe* of conteſt between the *two women* (concerning the *living Child*) came before him, delayed it not, but inſtantly *called for a Sword*, and thereby in the *Righteouſneſs* finding the *true Mother*, immediatly gave her *her due*: Likewiſe *CHRIST*, who ſuſpended not the *Judgment* of the Cauſe of the *Harlot*, but quickly judged, *Whoſoever is free from ſin, let him caſt the firſt ſtone*.

Eighthly, Becauſe the righteous Son of *GOD*, marked out that *unjuſt Judge*, (by the name of a man that *feared not God*, nor *regarded man*) who *ſuſpended* the Cauſe of the *oppreſſed* and *wronged Widow*, and *judged* it not for the ſake of *Juſtice* and *Equity*, but detarded it, until he found himſelf *wearied* with the *Widows importunity*.

Ninthly, Becauſe the very *Jews* hard-heartedneſs *ſuſpended* not the *Tryal* of the

Just Man JESUS, by keeping him *Two years*, or more, under the *temptation* of the *severity of Bonds*, to make him deny his *Calling*, and consequently the *Father* which *sent him*, but *quickly* and *publickly* (though unrighteously and against Law) *judging* Him *worthy* of *Death*, exposed him to the *pangs* of the *same*; and because also the *Jews* in the same *unbelief* and *hardness of heart*, and the *Gentiles* in the *Heathenism* and *Paganism*, divers times gave *Audience*, to the open Declaration of *Paul* the Apostle in defence of his *Righteous Cause*. Moreover, though it might have been apprehended as an *Affront* to his *Country-men*, when he the said *Apostle*, in the day of his *Tryal* in the Court of *Judicature*, appealed [from them] unto *Cæsar*, yet because of the *Law*, had his *Appeal* assented him.

Tenthly, Because That *Person* whosoever, that under *pretence* of a *Law*, violates the *Righteousness* of the *Law*, by *perverting the Law* (as the *Jews* did in the Judgment of *Jesus*) or by unequal *suspending* of the *Law*, which is given into his hands, as a *Stewardship*, to handle, in equal administration of *just Judgment* unto all, without *suspense* or *respect of persons*, thus wilfully acting

acting in contrariety to all *true humanity*, the pure practice of *Chriſtianity*, the holy *Law* of *GOD*, and *Prophets*, and nature of the *true GOD*, appears manifeſtly (in the Chryſtal glaſs of the Law of Equity) but as a *beaſtly*, *luſtful*, *lawleſs fighter* with his *horns* of *Superiority*, upon the high mountain of *Arrogancy*, an *Oppreſſor* of the *Poor* and *Simple* in his *Innocency*; and ſo warreth not only againſt *Moſes* and the *Prophets purity*, and *Chriſt's ſanctity*, but alſo againſt *GOD Almighty* his *Creator's Divinity*; and thus renders himſelf but as *one* in the *Paganiſm* and curſed *Atheiſm*, a ſubject of the *Vengeance* of *GOD's Juſt Judgments* in the actual work of deſpairation, which ſhuts from the *true hope* of the leaſt *drop* of the Mercy of the *LORD GOD*.

Theſe things I call *Silver* (ſeven times) *refined*, *Drops* of the Repreſentation of *Righteous Reaſon*, which in the *ſubſtantial*, *practical*, and living *chanels*, run down like *ſtreams* from the top of the *Mountain* of *Sion*, which ſtands in the *midſt* of the *holy City* of *GOD*; the which, if no man can confidently ſtand to oppoſe openly to my face, yet if any man will *wilfully* withſtand in ſecret behind my back, let him

ſend me in *writing* the ſtrength of his *Oppoſition*; and with further *priviledge*, I in the only *ſtrength* of *GOD*, may haply ſhew his *confuſion*, that ſo the work of *Righteouſneſs* may proſper in the Land, the which is *ſincerely deſired*. But finally, if *approved*, and not *oppoſed*, then in *Juſtice*, without further *ſuſpenſe*, let them ſerve to the effect of one of the enſuing Propoſitions.

1. Either for my *fair*, *open*, *cleer*, *publick* and *legal Tryal* at *Tribunal of Law*, if any man hath juſtly to *charge* me as a *Tranſgreſſor*.

2. Or, if not a *Trnſgreſſor*, then to be righteouſly *acquitted* of theſe *Bonds*.

In a word, Conſider in *ſoberneſs*, O ye *Heads* and *Rulers* of *ROME*, that if by any man's means I ſtand wrongfully *repreſented* before you, as a *tranſgreſſor*; whether more than *Two years Impriſonment*, doth not equivolently *anſwer* ſuch a *Law*, as counteth not the *repreſented Fact* to be ſo *criminal*, as that it is worthy of the *cognizance* of *Judgment* at the Bar of *Tribunal*: For my God weigheth all things in an equal ballance.

Summarily, if the *ſtrong will* of cauſleſs irrational *Revenge*, hath not glutted her appe-

appetite on me, I am ſtill the *ſame*, in the *ſame Kingdom* of the *Content* and *Patience*; as *yeſterday*, ſo alſo *to day*, even unto the *laſt day*, until her *greedy mouth* hath ſucked my *laſt blood* and *breath*, and ſo this very *Priſon* to be made the *Ax* of *Execution* of a *Martyr* of *Jeſus*. And know ye to the utmoſt, that I am of the Spirit of *Stephen*, and Life of the *Lord*, which prayed, and deſpited not.

JOHN the lowly Lamb in the Life of JESUS the Son of GOD; To the Pope of Rome.

LAMBETH PALACE LIBRARY

THis City hath ill requited the ſimplicity of my bowels of the *Eternal Love* (as well towards her Inhabitants) as they have been largely manifeſted to thy *Children* in *Ireland*, in the time of their moſt grievous diſtreſs; Once, when about 120 perſons were *impriſoned* in the City of *Kilkenny*, to be ſent as *Captives* to the *Barbadoes*, & but one man more beſides me in all that Land, either *Engliſh* or *Iriſh*, that durſt to appear in their behalfs to plead their

cauſe for them; which the God of Heaven knows that I did (without an Earthly Reward) with the then Governor of that City; (who ſometime before that, ſent me up *Priſoner* to *Dublin*, proſecuting my Life, becauſe I had written about *three ſheets of Paper*, that repreſented the *ſore Grievances* and *heavy Oppreſſions* of all thy Children in that Land, which none of them inſtigated me unto, but was only carried forth thereunto in the *Mercies*, *Pities* and *Compaſſions* that God had put into my ſoul, beholding them a *bleeding People*) With the ſaid Governour I pleaded (for the ſaid perſons) firſt, in his *private houſe*, and next, with him, and all the Commiſſioners, in the *open Court of Juſtice*, and obtained a *Warrant* for the *delivery* of the ſaid *Priſoners*, which I went perſonally to ſee *executed*; but the *Marſhal*, hoping to gain *Moneys*, diſobeyed it; which made me go a ſecond time to the *Court*, and open the *Cauſe afreſh*, whereby I obtained my *Deſire* as full as I could poſſibly expect; for with a *ſecond Order* I returned to the *Priſon* (not giving truſt to any humane eye beſides my own) and ſaw them all delivered; at which time many fell down upon their knees to me in the

the open ſtreet, worſhiping me as if I were a *God*, and not a *man*; which I then denied, remembring the words of *Chriſt*, and of the *Angel*, that ſaid, thou ſhalt *worſhip GOD*, and *Him only* ſhalt thou worſhip.

Beſides, other times I have appeared for ſome *poor Widows*, being formerly of *eminency* and *repute* in the World, and thy *Children*, and many other *Roman Catholicks* in their diſtreſſes; and GOD Almighty knows that the Pitties of my ſoul were ſuch to them all, that I was ſo far from expecting a *Gift* for all that I did for them, that beſides my *Expences* in ſeveral *Journies* to ſerve their needs, my hand was *open to all*, and not one of thy Children can ſay that he came to my Door for *an Alms*, and went away *empty-handed*. Beſides all this, the GOD of Knowledge remembers that I have ſtript off the Apparrel immediatly from my body to cloath thy *Children* that I ſaw in need and want.

Therefore conſider thee this *Caſe*, as thou wilt appear to be a natural Father: And becauſe I have not found Mercy in this City anſwerable to the leaſt part of my Bowels to thy *Children* in their *woful diſtreſſes*; yet ſhew me Juſtice but *to plead my*

own Cauſe in a *publick Court* of *Judicature*, as I have *openly* pleaded the *Cauſe* of thy *Children* in a *publick Court of Judicature* in time of *their miſery*, when they could not plead it themſelves, nor durſt others do it for them, and it ſhal ſatisfie my ſoul; which *ſpirituality*, nay nor *humanity* it ſelf will deny me: the which I ſeek in the *Spirit of meekneſs*, as one that is delighted in the *Order of Truth*, loving and praying for *Enemies*, and watching to recompence *good* for *evil*, that the *Light* of the *Lamb* in me may appear as a City ſet on a Hill.

Who am thy Priſoner in the Priſon of Madmen, called the Engliſh Quaker,

JOHN.

And though ſomething was (a long while before) deſired, and earneſtly beſought by divers of the *Pope's Prieſts* and other Officers, for me to write unto the *Pope*, even in this wiſe, yet after I had ſent and heard of its *delivery* to the *Pope* at his Palace, the *Anſwer* which I received was, this, (*viz.*) *That I ſhould have no hearing*; and withal, I was ſtript of all my *Writings* which could be found, together with *Pen*, *Ink* and *Paper*,

per, and threatned to have my Door *walled up*, and *half*, or *more*, of the Window alſo *walled up*; and ſcarcely *Water* to be brought unto me for my neceſſary uſe: Whereby the very woſt of men may diſcern that the ſpirit which ruleth in *Rome* is not of *Chriſt*, but of *Antichriſt*.

A POST-SCRIPT to all the zealous Roman Catholicks, *(which have ſought God in their Imaginations, but yet have not found him to poſſeſs him in the Subſtance) that they may all come to find and enjoy Him in his Everlaſting Life of Pleaſure.*

AFter all the former fruits of *Righteouſneſs*, ſhewn forth by *Epiſtle*, *Exhortation*, *Admonition*, *Reproof*, *Queſtions*, and *Righteous Reaſon*, none of which being at any time *anſwered* by any *perſon* or *perſons* in *ROME*, or *elſewhere*, Now I am come to ſhew the *weakneſs* of all the *Pope's Adherents* in that City; who when they ſaw that they could not *anſwer* the fore-going *Queries* (unleſs it ſhould be to their own Condemnation)

demnation) took occaſion to cenſure me under the Judgment of being in the ſtate of a *Mad-man*, thinking that the *Cruelties* which were determined in their Council, to be inflicted upon my *Body*, might prove to be the means of *turning* my *ſoul* from the work of *GOD's Righteouſneſs* effected in my *heart*; to which end I was ſent (as precited) from the *Inquiſition* unto the *Priſon* of *Mad-people*; In which place I was *firſt chained by the Neck to the wall*, in which *Chain* I had the exact liberty of *ſtanding upſtraight*, of *ſitting*, or of *lying down*; but after *three nights* had paſſed, it was ordered that the *Chain* was to be taken from off my *Neck*, and another *Chain* lock'd on my *Leg*, which was about *ſix foot long*, which gave me liberty to walk the length of *three ſteps* from the *Wall* whereunto it was *faſtened*, which abode upon me for the full time of *fourteen weeks*; in which ſpace of time (it proving then to be Winter ſeaſon, and the Winter alſo proving very cold) ſhrank up the *Sinews* of my *Leg* on which the *chain* was lock'd, ſo that when (at the expiration of the aforeſaid *fourteen weeks*) it was taken off, I found my ſelf a *lame man*; but (through ſore ſuffering) in *twelve dayes* following

lowing, the Lord (in whom I believed) made me again a *ſound lim'd perſon*; whoſe *Name* my ſoul *magnifieth*, *praiſeth*, *bleſſeth*, and *thanketh* for his *goodneſs* and *loving-kindneſs*, whoſe *mercies* endure for ever.

Moreover, in the ſaid time of my being *chained*, I was divers times **beaten**, **tortured**, and **ſorely bruiſed** and **wounded** in my *body*, by perſons appointed thereunto, uſing for the moſt part a *dryed Bulls Pizzle* as the *Inſtrument* for *puniſhing* of me, **bruiſing** and **breaking my body** with the *ſame*; yea, and after that I had the freedom of the *Room* in which I was kept (which I judge could not exceed in *latitude* 9, and *longitude* 14 feet) I was alſo ſeveral times **beaten** and exceedingly **wronged in my body**, once *eſpecially* my **Torturers** came into the Room, by whom I was **ſtript of all my Cloathes** from **top** to **toe**, and with the aforeſaid *Inſtrument fell upon me*, and did in ſuch manner *beat me* with the ſame [**as I was ſtark naked**] that they left me from the very *crown* of the *head* unto the *ſoals* of my *feet*, **black** and **bloody**, having broken their *Inſtrument* about me. I might ſpeak and write that which would fill many *Volumns* of my Sufferings, both in *body* and *ſpirit*, which

which are well known unto God, but in brief may sum up all in a short saying, not mentioning the many *Particulars* which were *day* after *day*, and *night* after *night* exercised upon me; as *revilings*, *mockings*, *infamous names*, *beatings* by *Madmen*, with other *abuses*, which in modesty I cannot well express by *Pen*, but may say thus, (*viz.*) even such as passeth the bounds of all humanity, when I have been *kneeling* at *Prayer*, and when I have been *walking* in *Praises* and *Thanksgivings* unto God. Ah! can I number, can I number again the *many thousands* of *Temptations* that attended me, besides **blows**, **wounds**, **mocks** and such-like abuses? *tryed* **with Wine**, *proved* **with Women**, *tempted* **with Riches** and **Honour**, and *all the Pleasures that ever my heart could desire*; after that I was *threatned* even *day* after *day*, and *night* after *night*; sometimes with **Tortures**, and sometimes with **Death**; by **Gallows**, by **Fire**, and sometimes *subtilly* by **Poyson**; Well, what shall I say? I have read the Sufferings of *Job*, and the Slaughters of many of the *Martyrs*, but yet this can I say in God, that such were my *suffering-dayes* in *Rome* (as I have said in body and spirit) that

that no ſoul that lived immediatly in his Grace, ever ſuffered the like, even ſince the day of *Adam's* being a *man* created of his *Maker* from the *beginning*, [which I made manifeſtly *appear* unto my *Afflictors*, *Torturers* and *Tormentors* in *ROME*, even unto their *ſhame* and *confuſion*, whilſt in *bonds* I was ſo *conſtrained* unto *ſufferings* in the ſtate of my *manifeſt* and *approved Innocency* in the *ſight* of *GOD*, and *themſelves* my **utter Enemies.** All which was *inflicted* upon me to turn my *heart* from the *Righteous Way* of *GOD*, which is manifeſt to you by their *many Temptations* (for me to ſpeak a *Lye*) and often *Provocations* to break me from the *Spirit* of *Patience* and *Content*, which I held in my God.

Now the aforeſaid *Puniſhments* & *Cruelties* having been laid upon me for the precited cauſes, which all the foregoing Writings (diſpenſed unto them forth of the *Inquiſition*) ſheweth, the *unrighteouſneſs* of their *Cauſe*, and the *unreaſonableneſs* of their *Weapons*, which fought and battelled againſt me; whom I ſhewed (in the time of my Sufferings) That if they judged me to be a *Mad-man*, they ſeemed to me to be nigh *ſenſleſs*, to ſeek me by Temptations of

Cruelties

Cruelties and *Pleaſures*, to turn unto them, by ſinning againſt the Lord of Righteouſneſs.

And again, I remonſtrated to their underſtandings, *viz.* That if the *Pope*, *Cardinals*, *Doctors*, *Jeſuites*, *Prieſts*, *Fryars*, *Lawyers*, *Phyſicians*, and all the *wiſe Councils* and *Counſellors* in *Rome*, were fallen ſo far from the *knowledge of G O D*, and degenerated ſo much below *humane Reaſon*, as not to judge of a humane ſtate in a more rational ſort, than to conclude me to be a *Madman*, that Soul was in a moſt miſerable deſtroying ſtate that ſhould truſt unto their Judgements concerning any thing which they ſhould judge was *ſpiritual*, tending to the Worſhip of *G O D*, and *Salvation*; For if all could not rightly judge of a Cauſe *external*, in ſo low a degree, it is impoſſible that they ſhould judge of things *ſpiritual*, which are matters of the higheſt concernments; and therefore muſt needs conclude my ſelf, a *wilful deſtroyer of mine own Soul*, if I ſhould have adhered unto ſuch ſpirits, as were not able rightly to judge, betwixt a ſtate of *true ſence* and *madneſs*.

From all which it is my deſire, that the

poor,

poor, *ſimple*, *hungry* and *thirſty Roman Catholicks* (whoſe ſouls are not ſatisfied without the enjoyment of the true God) may know the *real cauſe* why they yet walk with *heavy hearts* and *preſſed-down minds*, not having the comfort of the aſſurance of *Salvation* in them, though they have carefully ſought many years to find it, going unto many *Maſſe-houſes*, to *communicate often*, and to *pray frequently*, and to *confeſſe ſeveral times in the year*, and to *bear penance for their ſins willingly*, and yet all hath been to ſhort of making their *perfect Peace* with God, that a thouſand times more than all whatever they practiſed, cannot take away from their *hearts*, nor waſh from their *ſouls* one of their *leaſt ſins*; I ſay, one cauſe is this, as the Prophet *Jeremiah* ſaith, *The Leaders of this People cauſe them to err, and they which are led of them are deſtroyed*: And the *Prieſts*, whoſe lips ſhould *keep Knowledge*, have *hid Knowledge from the eyes of the People*; and therefore hath the Lord complained, ſaying, *For want of Knowledge my People periſh*; which your *Popes* and *Prieſts* have really hid from your eyes, having led you into the wayes of their own *Inventions*, which they ſought

and

and found out in the *Counſels* of their *own Wills*, whilſt the immediate Word of the LORD was not inſtantly in and among them, but abſolutely wanting from them, who therefore led you into thoſe things which the LORD GOD never required from you; and therefore in your *daily ſacrifices*, you cannot expect another *Anſwer* from *GOD* than this, as the Prophet *Malachi* ſaith, *Who hath required theſe things at your hands?* For *GOD* never inſtituted *Beads*, nor *Images* of *Perſons* or *Croſſes*; neither ever ſaid he, That the *inviſible ſpiritual Worſhip* of Him the *Spiritual GOD*, ſtands in the *viſible* and *carnal appearances*, which cannot reach unto the *ſoul*, to *ſprinkle*, *waſh* and *cleanſe* the ſoul from every *evil* and *dead work*, *word* and *thought*: Foraſmuch as nothing but an *inviſible* and an *eternal Subſtance* is able to reach unto, to *waſh*, *purge* and *cleanſe* your *inviſible* and *immortal ſouls* from your ſins, which are the *cauſes* of your *weights*, *preſſures* and *burdens* which yet remain upon you, not knowing your Deliverance from them.

Seeing therefore, that you have long *practiſed* to find, but have not *partaked* of the *ſubſtance* of the thing deſired, having ſought

ſought eaſe, but not *found* eaſe, having *ſought* it, but in the way of your Leaders, who *cauſe you to erre*; and not having ſought it in any other way, but in that which (your ſouls have experience, through long practice) brings you not unto the *true End* of your hope; not having ſought it as you ought to ſeek; *trying all things, and holding faſt that which is good.*

Come ye therefore, and try this *Way of* GOD, and *prove* the LORD in *his Way*, even the *Merciful* GOD, who hath *proved you* in your *wayes*, and alwayes found you *defective* in your wayes; and *mark* Him in *his Way*, and *try* and *ſee* if it ſhall be with you in the *dayes to come*, as it hath been with you in the *dayes that are paſt*; For now Reaſon may tell you, that if your way was *imperfect*, ſurely the Way of GOD muſt needs *be perfect*, which *leads* unto a *perfect end*; firſt, to a *perfect Life in Him* that is the *Beginning*, and conſequently unto *perfect Peace* in the *ſame*, who is *without End*. Can you do leſſe than to *prove* and *ſee* and *ſeek* in *that*, wherein I know aſſuredly you ſhall *find*, that you ſhall not alwayes walk as in *wearineſs* & *faintneſs*, nor be in your hearts as *parched heaths*, nor

and found out in the *Counſels* of their *own Wills*, whilſt the immediate Word of the LORD was not inſtantly in and among them, but abſolutely wanting from them, who therefore led you into thoſe things which the LORD GOD never required from you; and therefore in your *daily ſacrifices*, you cannot expect another *Anſwer* from GOD than this, as the Prophet *Malachi* ſaith, *Who hath required theſe things at your hands?* For GOD never inſtituted *Beads*, nor *Images* of *Perſons* or *Croſſes*; neither ever ſaid he, That the *inviſible ſpiritual Worſhip* of Him the *Spiritual* GOD, ſtands in the *viſible* and *carnal appearances*, which cannot reach unto the *ſoul*, to *ſprinkle*, *waſh* and *cleanſe* the ſoul from every *evil* and *dead work*, *word* and *thought*: Foraſmuch as nothing but an *inviſible* and an *eternal Subſtance* is able to reach unto, to *waſh*, *purge* and *cleanſe* your *inviſible* and *immortal ſouls* from your ſins, which are the *cauſes* of your *weights*, *preſſures* and *burdens* which yet remain upon you, not knowing your Deliverance from them.

Seeing therefore, that you have long *practiſed* to find, but have not *partaked* of the *ſubſtance* of the thing deſired, having ſought

ſought eaſe, but not *found* eaſe, having *ſought* it, but in the way of your Leaders, who *cauſe you to erre*; and not having ſought it in any other way, but in that which (your ſouls have experience, through long practice) brings you not unto the *true End* of your hope; not having ſought it as you ought to ſeek; *trying all things, and holding faſt that which is good.*

Come ye therefore, and try this *Way of* GOD, and *prove* the LORD in *his Way*, even the *Merciful* GOD, who hath *proved you* in your *wayes*, and alwayes found you *defective* in your wayes; and *mark* Him in *his Way*, and *try* and *ſee* if it ſhall be with you in the *dayes to come*, as it hath been with you in the *dayes that are paſt*; For now Reaſon may tell you, that if your way was *imperfect*, ſurely the Way of GOD muſt needs *be perfect*, which *leads* unto a *perfect end*; firſt, to a *perfect Life in Him* that is the *Beginning*, and conſequently unto *perfect Peace* in the *ſame*, who is *without End*. Can you do leſſe than to *prove* and *ſee* and *ſeek* in *that*, wherein I know aſſuredly you ſhall *find*, that you ſhall not always walk as in *weariſomneſs* & *faintneſs*, nor be in your hearts as *parched heaths*, nor

in your minds as *barren mountains*, neither ſhall be as *Bryars* of the *Woods*, and *Thorns* of the *Forreſts*; nay, nor as *pricking Thiſtles* of the *Stubble-fields*; neither ſhall you alwayes walk as *afflicted*, *toſſed* and *tormented* through the ſwellings of the *waves* of *temptations* paſſing over your *weary minds*; you ſhal not always *mourn* like *doves* for a *mate*, nor *grieve* like *Widows* for the *loſſe* of their *Beloveds*; neither ſhall your dayes be alwayes *Tribulations*, nor the continuance of your time as ſurpaſſing *pangs* of *pains*: But ſurely you ſhall draw into a *good time*, wherein *Beauty* ſhall be given into your ſouls *for Aſhes*, the *Oyl of Joy* for *Mourning*, and the *Garments of Praiſe* for the *ſpirit of heavineſs*; in which time the *ſtrength* of the *LORD* your *Maker* ſhall be the *Pavillion* of you *Peace*, and you ſhall *reſt* in his *Joys for ever*.

Well therefore, O ye *tender Friends*, (whom my ſoul is ſeeking in the Love of my *Father*, to be united unto Him in his *Holineſs*) Come and experience *this Doctrine*, and prove this *new* and *living Way* of the *LORD* (though not another than that which from the beginning was; but only new unto the old nature of all fleſh, which

which corrupteth its way in the ſight of the Lord God) which is the *Way* wherein the holy *Apoſtles* and ſuffering *Servants* of *JESUS lived* and *walked*; and being but **one**, as the Apoſtle ſaith, There is **one Way**, **one Truth**, and **one Life**, as ye believe and confeſs, there is but **one** *True GOD*: and therefore, as ye find in your way *corruption abounding*, ye have *cauſe* alſo to confeſs that the Way of God being but *one*, cannot be the Way in which you walk; Foraſmuch as GOD hath ſaid by the mouth of his holy Prophet, ſpeaking of the Meſſiah, *I will give him for* **a Way**, *and for an* **high way**, *which the wayfaring-men, though fools, ſhall not erre therein*; Who alſo ſpake by the ſame Prophet, ſaying, *I will give Him for a* **Covenant** *to the People, for a* **Light** *to the Gentiles, that He may be my* **Salvation** *unto the ends of the Earth*; of whom alſo in the fulneſs of the diſpenſation of time *John the Baptiſt* bore Witneſs, teſtifying Him to be the *True LIGHT that lighteth all mankind coming into the World*; as Chriſt himſelf ſaid, *I am the LIGHT of the World*; *he thot believeth in me, ſhall not abide in Darkneſs, but ſhall have the Light of Life.*

This is the Way, even the *true Way* of the *LORD GOD*, which I deſire (through proof) your ſouls may experience; And to the end that you may have the *true Witneſs* **within you** of the Power of *Holineſs*, which leads into *perfect Unity* with the *Perfect GOD*, in the *Innocent Life* of the *Lamb* of *GOD that taketh away the ſin of the World*; I tenderly exhort, counſel and adviſe you, to turn your *minds* unto that *Light* of the *Lamb* of *GOD*, which ſhineth into all your *Souls*, convincing you in all your *Conſciences* of *all your ſins*, and joyning your *minds* unto it in *perfect Love* of it, becauſe it is of the *pure Nature* of your *pure Creator*, you ſhal come in due time to find and ſee aſſuredly, that as that ſame *Light* which ſhineth in all your Conſciences, is of ſuch a *powerful* and *virtuous Nature*, as that it not onely ſearcheth your *hearts*, and tryeth your *reins*, and finds out your moſt *ſecret ſins*, but alſo convinceth you as well of the *leaſt*, as of the *greateſt* of your *ſins*; ſo it will likewiſe free, deliver, and eaſe you from the *burden* of your *ſins*, which is the cauſe of your *diſſatisfaction* and many *ſorrows*; becauſe that as it is of GOD, *pure*, *perfect*, and

and altogether *virtuous* in its *nature*, cannot change from its property, nature, and vertue; but as it *convinceth* of the *leaſt ſin*, being loved and lived in, muſt alſo *deliver* from the *leaſt ſin*; and being full of the *ſame vertue* and *nature of GOD*, convincing your ſouls of your *greateſt ſins*, being loved and lived in, muſt alſo *free* and *deliver* you from your *greateſt ſins*; and being found of ſo *pure* and *powerful* a nature and vertue to *free* and *deliver* your *ſouls* from your *leaſt* and from your *greateſt ſins*, muſt alſo of neceſſity in the ſame love, *deliver* you from *all your ſins*: The which all muſt confeſs, excepting ſome in *Atheiſm* might ſay, That the perfect *Grace* and *Light* of the *Alſufficient GOD* is an *Inſufficient Medicine* to heal the ſoul *perfectly* of all its *maladies* and *infirmities*: But I am better perſwaded of all you that *deſire* the *true Knowledge* of the *true* and *living God*, having a *ſenſible Underſtanding* in you, that there is ſuch a *Light* ſhining *into your ſouls*, that ſheweth you *all your ſins*, the which ye may remember you have had from your *Childhood*; becauſe you cannot otherwiſe ſay, but that from your *Childhood* it accuſed you of all your ſins in the *ſecrets*

of your *Conſciences*, which no one elſe could accuſe you of; but yet ye were not then directed unto it as you are now counſelled, and therefore could not know the *power* and *virtue*, becauſe you never proved its *force*, *ſtrength* and *virtue*, through a perfect love, *feeling*, in obedience unto its *motions* and often *checks* of your minds; Wherefore, this is the *happy day* of your *Viſitation*, wherein it is told you, that if you *love* that *LIGHT*, which ſhews you the nature of all Temptation unto Evil, and *joyn* unto the LIGHT, ſo as to be *guided* by the LIGHT, which is contrary to *all Evil*, it will deliver you from the *end* of the *Tempter* which preſents the *Temptation*, by *ſaving* you from the Evil: which *Light* you will then know in the inviſible power of the holy God, which is given you for the *perfecting* of his *Praiſe* in your *hearts*, through the *forming* and *new-creating* your hearts into the mind of his own *Righteous Spirit*; which thing you cannot know but through the *experience* and *tryal*, which in the *tryal* I am ſure (as God is *holy*, and that meaſure of Light in your *Conſciences* is of GOD, which is *holy*, *vertuous* and *powerful*) will *puriſie* you

you from *ſin*, and *perfectly ſave* and *deliver* you from *all evil*; And therefore I muſt needs conclude, that he is moſt *extreamly ſinful* and *deſperatly evil*, that ſaith, he deſireth to be delivered from *all ſin* and *evil*, which will not try to *experience* ſuch a *power* and *virtue* of the *Grace* of *GOD* given into his ſoul, which is able to *ſave* and *deliver* him from *all evil*.

Be ye therefore wiſe (O People) unto your *own Salvation*; having had experience of the *vanity* of your own *way*, and *wayes*; try ye now the *Righteous Way of GOD* in which you *cannot tranſgreſs*, and that becauſe in your wayes you have not found *reſt* to your *deſirous* and *thirſty ſouls*, which of all things would chooſe rather to be cloathed with the *Righteouſneſs* of the *living GOD*; and, after *tryal* by *pure obedience* (in *pure* and *undefiled* love) if ye find not *deliverance* from *your ſins*, which is the *cauſe* of your *preſſures* and *burdens*, and afterwards the *peace* of your *poor ſouls*, and *ſatisfaction* of your *ſimple tender minds*, even in *fulneſs* of *Content* and *Joy* in the *Pleaſures* of *Immortal Life*, which is the *end* of all your *Deſires*, *Requeſts*, and *earneſt ſeekings*. Then may ye alſo ſay, we have

ſought in the *way of Light*, but our *Creator* cannot be found *there*: But truly, this is my *Teſtimony* of my *heavenly Father*, unto whom there is none like, in Goodneſs, Mercy and Deliverance, That if any one *ſeeketh* Him *in his Way of Holineſs* (in which ſin cannot be committed) he will ſatisfie the *deſires* of that *ſoul* in *due time*, and *overſpread* it with his *abundant Fulneſs*; And therefore to that of *GOD in your ſelves* I cannot but commend you, which is more ſafe for you to mind, obey and follow, than the invented *cuſtoms*, *wayes* and *ſtatutes* ordained of *men*, which never came to live in that *Grace* of *GOD* (which was the *Light* in all their *Conſciences*) which could have led them out of all their ſins, into the *true knowledge* of the *waſhing by the Blood of CHRIST*, which *cleanſeth* from *all ſin*; which being taken away, puts an end to the *ſuppoſed Purgatory*; for, if any thing purgeth from ſin, it is the *Everlaſting Blood of the Lamb of GOD* (which was ſlain ſince the foundations of the World was) which *waſheth away all ſin*; And this alſo puts an end to the vain thoughts of the *Popes remiſſion of ſins*, which ſtands in oppoſition to his *profeſſed Purga-*

tory

tory after this life: for, if he forgives *all sins*, excepting *one sin*, how is it that *after* his *forgiveneſs* generally all ſouls of his Sect muſt enter into *Purgatory* to be *cleanſed* from *that* which he hath *formerly forgiven them?* ſo that you may ſee either his profeſſion of forgiveneſs is *deceit* and *vanity*, or elſe that his *profeſſed Purgatory* is a *deceit* and *vanity*; becauſe to the one work of *forgiveneſs* and *cleanſing from ſin*, there is not a need of any but one thing to *effect it*; and becauſe I *know* that the *Blood of CHRIST*, and *only* the *Blood of CHRIST* (which is his powerful Life) doth it, I am *aſſured* in the *Spirit* of the *holy GOD*, and therefore do *aſſert it*, That both the *Pope* and his *Purgatory*, which ſtand croſſing one the others *virtue* and *authority*, are both but a *deceit* and *witchery*.

This therefore may awaken you from all *ſlumber* of ſuppoſed *ſecurity* concerning your way, and induce to take heed unto the *LIGHT* of *GOD* in your ſelves, that it may lead you out of your own *thoughts*, *words*, and *wayes*, to walk with God in *Righteouſneſs* all your dayes; that of Him you may be made Partakers of his *Endleſſe Everlaſting Kingdom* of *Life*, *Peace* and *Joy*, which will

will ſwallow you up in his *high Praiſes*, who is worthy of the Glory of his Works in the whole Earth, even for *ever* and *ever*, *Amen*.

A Concluding Word *to thoſe that falſly accuſe me, and my Brethren of being Papiſts.*

FInally, Whereas there are divers that have accuſed *me* and my *Brethren*, as being perſons which in the bottom of our hearts are *Papiſts*, This may plainly ſerve as a Teſtimony very ſubſtantial, that we are ſo judged upon none other than a wrong and falſe account, as hath been demonſtrated by *Doctrine*, *Life*, *Example*, and *large Suffering*, among ſuch *perſons*, and in ſuch *places* as are counted the moſt *reputed Papiſts* upon the face of the Earth: Which is more than ever *Luther*, *Calvin*, or any *Proteſtant*

or

or other Sect, teſtified or witneſſed, *viz.* againſt the perſons in the ſame place; yea, than any would be willing to do amongſt all the Sects in *England*, that cry againſt *Pope* and *Popery* here at home in their own Liberties, or upon *ſoft Cuſhions* on *Pulpits*: yea, I can ſay, that I have found many that have falſly accuſed me of *Popery*, that would not for a King's Ranſom go to *Rome*, and cry againſt it, as I have done; and therefore their own *Conſciences* may rather accuſe themſelves of *Deceipt*, or at leaſtwiſe, as *Backbiters*, whilſt they ſpeak that againſt the *Pope* in *England*, which they would not ſpeak to the *Pope himſelf* at *Rome* (as I ſought to clear my Conſcience to the *Pope's* face) and therefore are but like the *Papiſts*, that backbite and ſpeak evil of *Engliſh Sects*, in the Countries where their own is tolerated and approved of, which is but of one unrighteous

righteous nature in them all of all Parties. From all which the Accuſations of my Accuſers do turn upon their own heads, as an undeniable Covering of ſhame; who henceforth in prudence may rather chooſe the keeping of *ſilence*, than utterance of *ſlanders*, &c.

Yet after all the precited Paſſages, I do hereby intimate a few of the *Papiſts Principles*, which I (together with the reſt of the People of God, called *Quakers*) do utterly deny, as not being of GOD's holy Spirit of Truth, but conſequently of the ſpirit which produced all their other invented Traditions, which ſuite not with the holy Nature of the holy Eternal GOD.

1. *We deny the* Pope *and his* Cardinals *to be of the Election of GOD*, Angels, *or* Saints; *and therefore in their Places and Offices not of GOD, nor the Truth; but contrary to God, and the Truth.* 2. *We*

2. *We deny the ſuppoſed place of* Purgatory, *which the* Papiſts *profeſſe to be after death; we owning no* Purgatory *for the Soul after the Body is departed this life.*

3. *We utterly deny* all Images *which the* Papiſts *worſhip and bow down before.*

4. *We deny the* Maſſe, *both* matter *and* manner *thereof.*

5. *We deny* Prayers *to be made unto* Saints *or* Angels (*which the* Papiſts *uſe*) *ſeeing Chriſt ſaith,* Ye ſhall henceforth ask nothing of me, but of the Father in my Name.

Many other things I could inſert, but at preſent forbear. But whereas, laſtly, that I have denyed the aboveſaid five Particulars to be any thing of Truth, it lyes upon the *Papiſts* to prove them according to the Spirit of Truth, if they are able, and not according to their own, nor their father's

father's inventions; elſe all men may ſee that they live in Deceit, Errour, and Falſhood, of which let all men take heed, leſt they ſhould be wilfully deſtroyed.

John Perrot.

THE END.

BIBLIOTHECA LAMBETHANA